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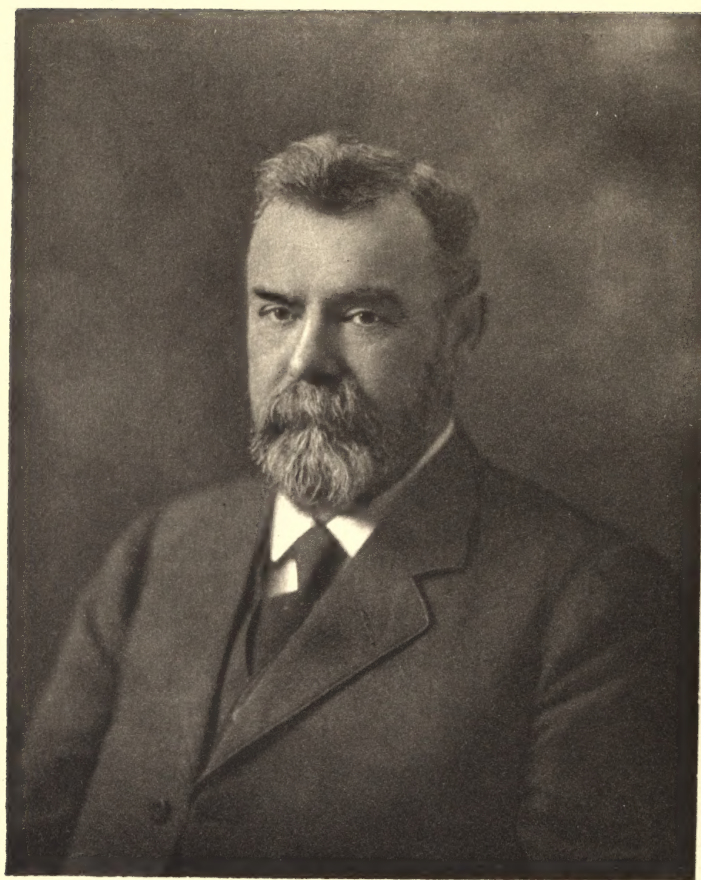
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Thomas M. Mulry

THOMAS MAURICE MULRY

By

THOMAS F. MEEHAN



NEW YORK

THE ENCYCLOPEDIA PRESS, INC.

23 EAST FORTY-FIRST STREET

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For material used in the preparation of this record acknowledgment is made for the very valuable data found in the memorials of Thomas Maurice Mulry printed in the *St. Vincent de Paul Quarterly*, the *Catholic News*, the *Catholic World*, *America*, the *Mount Loretto Messenger* and the *Ozanam Bulletin*. And to Miss Blanche M. Kelly who compiled the Index.

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THOMAS MAURICE MULRY

I

BOYHOOD, EARLY FAMILY LIFE

A unique place in the kaleidoscopic phases of the New York of the last half of the nineteenth century was reserved for Thomas Maurice Mulry. To no other Catholic layman came the honor of doing so much for the welfare of the needy and distressed among his fellow men and of doing it so well, so efficiently and so unostentatiously. He has been given a variety of titles in efforts to make a laudatory psychological analysis of his characteristics, and to epitomize his splendid career as a leader in works of charity. That which seems to fit him best was used in a contribution to the *Catholic World* of July, 1916, by the Rev. Dr. W. J. Kerby. Dr. Kerby who was for years a fellow-worker with him, as well as an intimate friend, called Mr. Mulry an "old-fashioned" man, adding in explanation:

There is no synonym for the term. He was old-fashioned. There is no other way to say it. However, we can attempt to elaborate the thought. A

man who is old-fashioned is a survival, protest, prophecy. He is a survival from another day, carrying the traces of standards and principles that are now neglected. He is a protest against tendencies and standards now in the ascendancy. He is a prophecy showing what the world will respect and long for, when its better self shall come again to power. In this far-reaching sense Mr. Mulry was old-fashioned. To be simple is old-fashioned. To refuse to be misled by shallow ambitions, by short outlooks and aimless social rivalry, or to find home the fixed centre of the world is old-fashioned. To shape life and guide affections by the eternal truths is old-fashioned. To peer unerringly beneath the accidentals of life and live in the presence of its eternal laws is old-fashioned. To refuse to be cheated by the lesser joys of life and to steer one's way with a compass rectified by the hand of God is old-fashioned. In this way Mr. Mulry was old-fashioned. God gave him that surviving grace.

Thomas Maurice Mulry, born on February 13, 1855, in West Street, New York City, came of an old fashioned family. He was the second son of fourteen children born to his father Thomas Mulry and his wife Parthenia Crolius. The mother, a scion of an old New York ancestry, was a convert to the Faith. His father was one of five brothers who migrated to New York from the County Roscommon, Ireland, in 1837. Four of Thomas Mulry's sons entered the Society of Jesus, Michael, ordained a priest in 1883; Patrick, ordained in 1892; Joseph, ordained in

1905 and George who died October 1, 1889, a short time before the date set for his ordination. Their sister Mary joined the Sisters of Charity, in the Madison, New Jersey branch of that Congregation.

Young Mulry's early school-days were spent in St. Joseph's parochial school under the care of the Christian Brothers. When he was nine years old his father took the family out West and settled on a farm at Pleasant Prairie, near Kenosha, Wisconsin. They remained there two years and then returned to New York. Young Mulry soon after was sent to the De La Salle Academy to continue his studies, but only for a brief period for his father once more turned to his western farm and spent another two years at Kenosha. In 1872 the family came back to New York and settled permanently among their former neighbors in the Ninth Ward, or "Greenwich Village" as the original residents in this west side part of old New York prefer to call it. His father took up the business of a contractor for building construction work which prospered rapidly. As he was now old enough to aid in the details of this enterprise young Mulry had no further formal school training. He was ambitious, however, to broaden the earlier educational advantages which he now realized were not adequate to his

needs and he joined the night classes at Cooper Institute. The records show he was a diligent student there for several sessions. As his life developed, a quick perception of proportions, and a keen analytical mind enabled him to lay hold of the useful and essential factors of knowledge. His daily experience taught him; he was tactful and resourceful in seeking out the remedies for any realized lack of information. When he had found them he knew how they could be best assimilated. In time with his clear common sense he became, as a speaker and a writer on the sociological interests to which he devoted his life, a shining example of what a forceful leader a simple true-hearted, wholesome man may become among his fellow men.

On October 6, 1880 Mr. Mulry was married to Miss Mary E. Gallagher, a former school teacher and they set up a home of their own in the same part of the city. In fact, except for the two brief periods of the visits to the West the whole of Mr. Mulry's life was spent in Greenwich Village. There was nothing rural however in that environment except the traditional name. Much of it lies along the river front, with squalid, longshoremen's tenements and their disastrous effects on the home life of their tenants. This, with the association among humble toilers his

business brought him, gave him an early and acute contact with the varied phases of a great city's constant exhibit of destitution and economic miseries, and with the fierce struggle for existence forced on so many of its inhabitants.

His own home life was simple and showed in its development the impress of the ideal Catholic character of his bringing up. From his mother, a tender, sweet character, he had imbibed the profoundly spiritual trend of his whole career. One of his intimate friends is quoted as saying of him that, "He never strayed where he might not hear the voice of his God". He made his home a coign of vantage for his charitable endeavors, as well as a centre for his domestic happiness. In all he was willingly assisted by his wife, a woman of remarkable prudence, a sharer of his every confidence.

"Mary" he wrote to his brother the Reverend Patrick Mulry, S.J., on January 5, 1892, "is busy making me walk a chalk line, and having her own mind while deluding me that I am bending her to my will."

And on another occasion writing to his son Thomas he said:

I know there is no need of telling the older children to be affectionate and attentive to their mother, to the one who above all others has made our home what it is, who by her patience in suffering, her kind-

ness and solicitude for our welfare and her watchful care, places us all under the most binding obligations to return by our affection and devotion some of that love which she has so lavishly expended upon her husband and children.

Like his father he had a numerous family, and it was not strange that his children, growing up in the atmosphere of a home so deeply Catholic, should follow the examples set them by their uncles and aunt in regard to the religious life when the time came to choose their vocations. His daughter Parthenia, named after her grandmother, joined the Sisters of Charity. When she was a novice at Mount St. Vincent he wrote to her :

I do not write in sorrow. A lonesome feeling will at times creep over me, but the thought that God had been so good to us as to give one of our loved ones the vocation to a religious life, fills our hearts with gratitude and joy. It will not spoil you I know to say that no parents ever were blessed with a more affectionate, thoughtful and self-sacrificing child than you have been to us. I just thought I would drop you a line from this maelstrom of politics. The more I see of it, the more distasteful it seems to me.

His sons Joseph, Louis and Vincent, as their four uncles did, entered the Society of Jesus.

II

BECOMES A VINCENTIAN

Young Mulry joined the Conference of the Society of St. Vincent de Paul attached to St. Bernard's parish, New York, on October 9, 1872. The work of the true Vincentian had a special joy and attraction for him. He was soon one of the most active members of the Conference, a dominating influence in its operations, and recognized in the general organization as a potent factor for the best results following the society's operations in the field of charitable endeavor. This appreciation of his work made him a member of the Superior Council of New York, on January 7, 1885, and its secretary two years later, October 5, 1887, under the Presidency of Jeremiah Fitzpatrick. In this office Mr. Mulry found the broader scope for his energies, and the opening of that wider field of acquaintance that made him the best known member to the general organization in all the United States. He toiled early and late over the manifold details of the office. Although then in the midst of the pressing obligations of a promising business career he

thought nothing of giving an extra hour or two in the early morning to the office of the society, and to that purpose also was devoted most of his holidays and free time.

The development of the fad of professional philanthropy and "social service" which later attained such prominence as a science with trained practitioners was then commencing. It is of interest to cite here a summary of the history of the Society of St. Vincent de Paul, made by Mr. Mulry, for the final meeting of the Superior Council of New York, when that body, which, heretofore had jurisdiction over the greater part of the United States, was dissolved, on October 17, 1915, in the operation of the general reorganization scheme:

Gathered as we have to-day to terminate the career of the Superior Council of New York, the history of our society in the United States and the connection of the Superior Council with it will afford ample opportunity to indulge in pleasant thoughts concerning the progress which the society has made in reaching the position it occupies to-day.

The great lapse of time since the organization of our society in the United States deprives us of the pleasure of hearing from living lips the tales of the early days of our activity under the banner of St. Vincent de Paul, and what is equally to be deplored is the fact that our records do not completely supply the deficiency. . . .

Our brothers in St. Louis claim the distinction of

organizing the first conference on the American continent, and they seem to have the data necessary to prove it, although our neighboring country, Mexico, disputes the claim. We have submitted both claims to the president-general and will soon have a decision which will settle that matter. In the absence of such a decision, and viewing the testimony submitted by our St. Louis Vincentians, I am under the impression that city is really entitled to the distinction claimed.

The Cathedral Conference of St. Louis was organized on November 14, 1845, and was aggregated by the Council-General at its meeting on February 2, 1846. The president-general, when forwarding the letter of aggregation, wrote quite a lengthy letter of congratulation, encouragement and advice, in which occurs the following sentence: "It will be a great honor to the city of St. Louis that it is the cradle of our charitable work in North America," whence we may conclude, as have our brothers in St. Louis, that this was the first conference in the New World aggregated by the Council-General.

Our brothers in Mexico claim that they organized a conference in the city of Mexico on December 15, 1844, and that the conference was aggregated September 15, 1845. Our brothers in Canada are not far behind, as the first conference in that country, in the city of Quebec, was aggregated November 12, 1846.

Between these early dates and that of the institution of the Superior Council of New York, January, 1850, the growth of our society was neither rapid nor extensive, until close to the end of that period. Considering, however, the character of the Catholic population of our country during that time, mainly composed of people struggling for an exist-

ence, the growth may be considered quite commendable. This fact is noted in the general report for the society in the year 1859, issued by the Council-General, which refers to the society in the United States as follows: "In the United States this progress is particularly striking. This country, which is so fertile in manufactures, appears to be barren in Catholic works; however, the feeble stem, which a few years since could hardly find a corner of the earth wherein to cast its roots, has grown strong and large, and puts forth numerous shoots every year—they counted twenty new ones in 1858; they count nineteen, which is almost the same number in 1859. And we must not imagine that the conferences here are feeble and devoid of members, and less calculated to live than to vegetate; there is more reason to be uneasy about the superabundance of vigor which we remark; it is not by twenty or thirty that the members are counted, but by 80, 100, and even 120 and 130. New York has already six conferences, and Philadelphia eight. New Orleans, which is less favorably circumstanced, has three; and we remember, at the time the cholera came to help the yellow fever in decimating the population of that city, the heroic devotion of our brothers, and their efforts, which were often successful in rescuing from the custody of Protestantism poor children whom the double scourge had made orphans.

"We discover in these conferences all our works—even retreats. Thus we see in New York more than 1,500 persons attending the exercises of a retreat organized by the conferences, and many unexpected conversions surprise and console our brothers, who commenced with fear a work so new and difficult to them."

The financial report for the year 1859 shows that the conferences which came under the jurisdiction of the Superior Council of New York in July, 1860, expended \$22,000 during the year 1859. The great progress indicated for 1858 and 1859 seemed to fall off in the year 1860, as is indicated in the following extract from the report of the Council-General for that year: "No new conference has been formed in Canada during the present year; we can, however, mention five in the United States, besides, as we have said, a Superior Council at New York for the whole Union; but in the midst of the unfortunate divisions that rend this country how can one center suffice." Time and events will decide; but this fact will not the less remain for the honor of our holy and divine religion, that, separated by ideas or frontiers, our brothers will always find themselves united by one faith, one love for the poor, and one attachment to works relating to charity.

Out of the five conferences aggregated for these countries in 1860, two were for New Orleans, which now counts five, and where more than 1,400 children frequent a Sunday school founded and kept by them; one for Washington; one for New York, the seventh in that city; and one for Brooklyn, the third in that chief diocesan town.

The troublous times of our Civil War period did not retard the development of our society during the next four or five years, but the cessation of hostilities, the great poverty resulting from the war and the gradual restoration to normal conditions gave opportunity and demand for multiplying our work, which was taken advantage of, as the later records show.

At the time of the institution of the Superior

Council of New York our society was represented in the following sections:

Dates of Aggregation.	Cities.
1846—February.....	St. Louis, Mo.
1848—February.....	New York, N. Y.
1848—November.....	Utica, N. Y.
1853—June.....	New Orleans, La.
1857—October.....	Jersey City, N. J.
1857—December.....	Brooklyn, N. Y.
1858—January.....	Seneca Falls, N. Y.
1858—January.....	Rochester, N. Y.
1858—February.....	Philadelphia, Pa.
1858—May.....	Buffalo, N. Y.
1858—June.....	Milwaukee, Wis.
1858—October.....	Albany, N. Y.
1858—October.....	Louisville, Ky.
1858—October.....	St. Paul, Minn.
1858—November.....	Chicago, Ill.
1859—April.....	Dubuque, Iowa.
1859—.....	Pittsburgh, Pa.
1859—.....	Syracuse, N. Y.

When the Superior Council of New York was instituted the idea conveyed in the letters of institution was that it should assume jurisdiction over the entire United States. The society in Brooklyn, however, declined to come under the jurisdiction of the Superior Council and has remained until the organization of the present Superior Council of the United States a separate division of the society. The official records in Paris show that the Particular Council of Brooklyn was instituted on December 21, 1857.

While the society in St. Louis felt disposed to maintain a separate existence because of an anti-

pated organization along its own lines, it did not take definite action in this regard until some time later, but reported to and kept in constant touch with the Superior Council. In July, 1863, it notified the Superior Council of the organization of a Superior Council of St. Louis and of its application to the Council-General for institution, which was granted in August of that year.

During the period from 1860 to the present day the Superior Council from time to time has found it desirable, in the interests of the better administration of the society in various sections and to the end that local zeal and effort might be stimulated to secure a more extended area of organization, relinquished its administration over such sections and recommend the establishment of independent jurisdictions. As the result of these recommendations the following new divisions were formed: That of the Superior Council of New Orleans, which was instituted August, 1869; the Superior Council of Chicago, instituted January 19, 1909; Metropolitan Central Council of Boston, instituted January 20, 1913, and Metropolitan Council of Philadelphia, instituted January 20, 1913, so that when the time came for the inauguration of the Superior Council of the United States there existed seven independent divisions of the society in this country.

It is certainly a source of great pleasure and satisfaction to us to realize to-day that all of these various divisions are coming together under one head for united action in advancing the interests of the society which is so dear to us all.

It is interesting to note, concerning the society in St. Louis, that that city had but one conference from 1846 to 1858. In the latter part of 1858 L.

Silliman Ives, a member of the society in the city of New York and subsequently vice-president of the Superior Council of New York, paid a visit to St. Louis for the purpose of aiding the members in that city to increase their activity in behalf of the extension of the society. As the result of the lecture and appeal made by him three conferences were immediately organized and within a few months were followed by three others, bringing the number of conferences in the early part of 1859, in the city of St. Louis, up to seven.

The presidents of the Superior Council have been as follows: Dr. Henry James Anderson, from 1860 to 1875; James Lynch, 1875 to 1888; Jeremiah Fitzpatrick, 1888 to 1905; Thomas M. Mulry, 1905 to 1915.

Spiritual Directors—The spiritual directors of the council have been five in number: The Very Rev. William Starrs, V. G., from 1860 to 1863; the Very Rev. William Quinn, V. G., from 1863 to 1885; His Eminence John Cardinal Farley, from 1886 to 1902; the Right Rev. Monsignor Denis J. McMahon, D.D., from 1903 to 1915; the Right Rev. Patrick J. Hayes, D. D., 1915.

Meeting Places—The Superior Council met in the sacristy, parochial residence or school house of St. Peter's church in Barclay street, from March 12, 1860, which was the date of the first meeting of the council after its institution, until January, 1863, when it changed its meeting place to the parochial school building of St. Patrick's Cathedral parish in Mott street, where the meetings were held from 1863 to 1876; from 1876 to 1890, the meetings were held at 20 West Twenty-seventh street. On April 23, 1890, a meeting place was provided for the council

by the Mission of the Immaculate Virgin, and the council has considered the mission its home down to the present date.

The *St. Vincent de Paul Quarterly* was started by the Superior Council in 1895, and has been published continuously since then.

Membership of the Superior Council of New York, March 12, 1860, the date of the first meeting of the council after its institution in January, 1860: Spiritual director, the Very Rev. William Starrs, V. G.; president, Henry J. Anderson, M. D.; vice-presidents, L. Silliman Ives, LL. D., and Thomas C. Finnell, M. D.; treasurer, James Lynch; secretary, Edward P. Worth; assistant secretary, Louis T. Jamme; councillors, the Rev. William Quinn, the Rev. Thomas Farrell, the Rev. Michael Driscoll, S. J.; the Rev. Patrick McCarthy, the Rev. L. T. Gambosville, Daniel Devlin, Ferd. E. White, J. V. Huntington, J. Gilmary Shea, P. A. Hargous, Hugh McNally, Louis B. Binsse, Charles Gibbons, James O'Rorke, M. D.; Terence Donnelly, Henry L. Hoguet, T. James Glover, Louis T. White, John S. Gourd, Eugene Plunkett, Hugh Kelly, Bartlett Smith, Denis Carolin.

At the anniversary of the golden jubilee of the St. Louis Conference, the *Catholic World* of that city printed a long article on the society from which the following extract is made:

The first conference of the St. Vincent de Paul Society was founded on November 20, 1845, by Rev. Ambrose J. Heim, at the Cathedral. This most devoted and charitable priest gave his attention principally to the poor, and his last resting place in

Calvary is marked by a stone placed over his grave by this first conference, who caused to be engraved on it the words, "Father of the Poor," for such he was. The officers elected for this conference were: Dr. M. L. Linton, President; Judge Bryan Mullanphy, 1st Vice-President; Denis Galvin, 2d Vice-President; James Maguire, Secretary; Patrick Ryder, Treasurer.

On the 27th of November, 1845, the Most Rev. Archbishop Kenrick by letter approved the establishment of the conference. On the 11th of December, the following application for aggregation was forwarded to Paris:

"*To the Society of St. Vincent de Paul, Paris.*

"A Society of St. Vincent de Paul has been formed in this city with the approbation of the Rt. Rev. Bishop of the diocese, and under the special direction of Rev. Ambrose J. Heim, Vicar. It desires aggregation to the Paris society, in order to enjoy the numerous indulgences and favors accorded by the Holy See in such cases. . . ."

On the 10th of February 1846, the St. Louis Conference received its letter of aggregation from Jules Gossin, president of the Paris society. Among the number at its first meetings we may mention Rt. Rev. Bishop Barron, Judge Alonzo W. Manning, J. B. Baccigalupo, John Everhart, Wm. Linton, Jos. Masterson, Donat O'Loughlin, M. D., Patrick Walsh, M. Weiss, John Amend, John C. Bury, John Byrne, Jr., John Haverty, Joseph O'Neil, Francis Saler, etc.

The Cathedral conference was the only one established in the city until the winter of 1858, when Dr. Levi Silliman Ives of New York, who was an Episcopal Bishop of South Carolina and became a

convert to the Catholic Faith, being on a visit to St. Louis, in a public lecture, called the attention of the Catholics to the society, and recommended its extension so strongly that several conferences were immediately formed. The multiplication of conferences, of course suggested the need of a supervisory committee to prevent isolation and also clashings and rivalries. Hence, on the 27th of February, 1860, an informal meeting of some members was held, without decision being arrived at. On the 6th of March, the presidents and vice-presidents of all the conferences were called when six branches answered. Rev. P. J. Ryan was chosen chairman, but no business other than an interchange of views as to the best method of conducting the organization was done. Another call was followed by another meeting shortly after, and the establishment of a particular council was the result, with Dr. T. L. Papin, president. Having no manuals of rules, and being unfamiliar with the workings of the society, this Particular Council could effect but little. In the month of July, following, circulars were received from Paris and New York, announcing the erection in the latter city of an Upper Council, whose jurisdiction it was proposed should embrace the whole United States. Our members did not approve of the plan preferring to be united with Paris direct, and with this view our council, on August 24th applied to the Council-General to be recognized according to the rules. President Bandon, September 28th, answered this application and decided not to accede to the request. The letter was placed before the council here on Nov. 21, and after consideration, the secretary was requested to forward to Paris an abstract of the proceedings with a second application.

Later on, the Paris General Council acceded to the wishes of the St. Louis body and organized it as a regularly constituted part of the society: therefore the organization was perfected according to the rules. The officers of the first Particular Council in 1860, were: Rev. P. J. Ryan, spiritual director; Dr. T. L. Papin, president; John Amend, vice-president; Oscar W. Collett, recording secretary; P. J. Hurch, assistant secretary; F. L. Garesché, treasurer.

In these many ways, and infinitely more, did time and space allow us to enumerate them, has the large sum of considerably over \$100,000 from voluntary charitable offerings been expended in the work of the society in this country during the first half century of its existence, as will be seen from the following comparative table of five cities:

	Conferences.	Members.	Average Attendance.	Av. for each member at weekly Offerings.	Contribution Average to each family.	Total Relief.
New York	46	1065	16	\$5.81	\$8.22	\$44,488.00
Boston	28	485	13	5.32	13.08	20,531.00
Philadelphia	27	617	13	3.14	10.73	15,953.00
Chicago	16	440	16	4.20	9.80	8,988.00
St. Louis	23	801	15	5.88	27.10	12,998.00

The Rev. P. J. Ryan mentioned in this report was the eloquent Archbishop of Philadelphia of later years.

Early in 1898 Mr. Mulry was elected president

of the Particular Council of New York, and, after serving in that capacity, as executive of the local body for seven years, his abilities were further recognized, on September 13, 1905, by his selection as the presiding officer of the Superior Council and head of the general organization of the United States.

In the *Catholic Magazine* for 1848 there is a notice of the organization of the first New York conference which says:

Associations formed for the propagation of the Faith, for the establishment of good morals, for the practice of charity among men, have been always viewed with favor by the Church . . . Of the many of this kind we would direct attention to one in particular, The Society of St. Vincent de Paul. . . . A conference was commenced in New York about a year ago by the advice of the Right Rev. Bishop of the diocese, and has been attached to the General Conference or parent Society in Paris, as an extract from the president of the General Council in Paris to the president of the conference in New York will show.

The first President of the Superior Council (1860-1875) Dr. Henry James Anderson was a convert and one of the most distinguished scientists of his day. He studied medicine but never practiced devoting himself to the science of mathematics of which he held the Chair in Columbia College, New York, for half a century.

He went to Rome and Lourdes as one of the first American pilgrims in 1873, and then journeyed on to Australia to observe the transit of Venus of that year. On his way back to New York he died of cholera in India. He was most generous in his benevolence to charity and to the Church. The Catholic Protectory was founded during his term of office; he gave the money with which the Sisters of the Good Shepherd purchased the site of their Convent; the ground for St. Gabriel's church was his donation and also the church at Fort Lee, New Jersey, where he had a summer home. His remains were brought back from India and now repose in the crypt under the altar of this church at Fort Lee. The immediate successors of Dr. Anderson in the presidency of the Superior Council of New York, James Lynch and Jeremiah Fitzpatrick, were both well known and prominent merchants.

III

DAWN OF THE NEW ERA

As soon as Mr. Mulry attained to executive direction of the work of the Society of St. Vincent de Paul he gave early evidence that he was progressive in his ideas as to how it should be carried on. His business and social connections brought him into association with men who were interested in philanthropic work carried on by official boards of private citizens or outside purely Church or religious influences. These men constantly sought his cooperation and the benefit of his practical experience in efforts for the amelioration of the condition of the poor. Hence we find him a member of the Charity Organization Society of New York; of the State Board of Charities, by appointment of the Governor; member of the Board of Managers, and president of the Board for many years, of the Manhattan State Hospital for the Insane; one of the founders and president of the Fourth State Conference (1903) of the New York State Conference of Charities and Correction; chairman of the Committee on Children of the National Conference of Charities and Correction, its vice-presi-

dent and president at the Conference at Minneapolis (1907); a founder and president of the Third City Conference (1912) of the New York City Conference of Charities and Corrections; vice-president White House Conference on Children called by President Roosevelt.

It was not long before his influence and repute expanded over local limits and became national. Addresses and papers by him on charity topics were scheduled among the features of gatherings that included the nation's most prominent workers in philanthropic movements. Notable instances of this were the papers on "The Home and the Institution", at the National Conference of Charities and Correction, New York, 1898; "The Care of Destitute and Neglected Children", as chairman of the Children's Committee, National Conference of Charities and Correction, Cincinnati, 1899; "Cooperation and religion in Charity", Johns Hopkins University, Baltimore, 1900; "Catholic Conception of Charity", Monday Club, New York, 1902; "Private Relief and Needy Families", National Conference of Charities and Correction, Atlanta, Ga., 1903; "Social Betterment", New York State Conference of Charities, 1905; "The Charity that Uplifts", at the National Conference of Charities and Correction, Richmond, Va., 1908; "Public and Private

Charities of the State of New York", for the Connecticut State Conference of Charities, Hartford, 1910.

He was a simple, direct speaker, with none of the tricks of the professional orator and his earnestness and unquestionable honesty of purpose made up for any lack of forensic magnetism that might have been used to clinch conviction. One of the prominent non-Catholic workers with him for many years, Charles D. Hilles, the representative of the Juvenile Asylum said of him:

His self-control might have been mistaken for shyness. It was, however, a self-control that extended beyond countenance to heart and mind. I never heard unmeasured words or harsh judgment from his lips. Moderate as he was in expression, he knew his own mind thoroughly and he maintained his convictions with a wonderful sense of situation. He knew how to yield and how to compromise rather than accept defeat, but his first judgments remained unchanged. This unusual combination of intelligent opinion, moderation in expression, willingness to see the other side and surrender non-essentials when necessary, together with a warm heart and entire fearlessness were features of Mr. Mulry's character which won friends in every walk of life and gave him marvelous influence as advisor or arbitrator in affairs.

This broadening influence which was a direct and stimulative result of his contact with other men and other minds, and with the constant de-

velopment of modern scientific philanthropy, he utilized for the progress of the Society of St. Vincent de Paul and the work of Catholic charities. He realized that while there was a steady increase in the number of professionals engaged in social work it still left ample room also for the volunteer, but that it would be profitable to have the volunteer also a trained worker. He knew that Catholic tradition amply sanctioned the training of social workers and that without sacrificing any of the fundamental supernatural motive underlying the society's work, many of the incidentals of the new science and practice of philanthropy could be adopted. Hence he began a modest but determined elaboration of the "Special Works" of the society with the result of the establishment of the Catholic Home Bureau for Dependent Children of which he was for many years president; the St. Vincent de Paul Summer Home for Children; the St. Elizabeth's Home for Convalescent Women and Girls and the Ozanam Association for the promotion of Boys' Clubs. In the work of the Catholic Protectory he carried through the establishment of St. Philip's Home, in 1902, and the Lincoln Agricultural School in 1907. For the Mission of the Immaculate Virgin, which the society had founded, through the famous Father John Drum-

goole, for the care of Dependent Children, he ever had the most sympathetic interest, serving for years on its Board of Directors and taking the most active personal participation in the modern development of the great plant at Mount Loretto, Staten Island. By encouraging the annual "Pilgrimages" to Mount Loretto he sought to enlist an equally active cooperation in the work on the part of the general body of the members.

From its inception he was the close friend and adviser of the managers of the New York Foundling Hospital, the first great institution of its kind in the country and the operations of which were brought to such perfection by Sister Irene of the Sisters of Charity and her successor as directress, Sister Teresa Vincent. When the Rev. Dr. Ganss organized the Marquette League for Indian Welfare Mr. Mulry willingly assented to be numbered among its founders. In fact there was no good work for the betterment of conditions civil, industrial, social or religious that sought his aid in vain. He never seemed to tire, there was always some little corner on his broad, generous, willing shoulders for an addition to the load that would have long before wearied more than one ordinary man. But he was not an ordinary man and that is the solution of how he did it.

IV

REORGANIZING THE SOCIETY OF ST. VINCENT DE PAUL

It became evident to Mr. Mulry in the course of his administration as the head of the Superior Council, that to be up to the demands of the times the Society of St. Vincent de Paul must also develop out of any mere parochial spirit and limitation; that the old system of organization could be improved without destroying any of its initial virtue, and that a centralization of executive force would conduce to new vigor. This idea was first broached at the general assembly held in 1886 at Washington, D. C.

He moved in the matter with his usual caution and conservative effort. After consultation with the authorities concerned and the best minds in the ranks of the society, the suggestion of a reorganization was formally made to the delegates at the national convention held in Boston in 1911. His ideas on the subject were expressed in a long paper which he read, having for its theme the needs, administration and possibilities of the society. This need of reorganization was further insisted on in an editorial in the *St. Vin-*

cent de Paul Quarterly of November, 1914, which said:

Under the strain of modern life, our Society is subjected to many severe tests. If it has the spiritual and social vitality that we claim for it, it ought to be found vigorous and alert wherever the cry of poverty is heard. We know that we have not developed as extensively as the needs of our Catholic poor demand. Nor have we won over to the active service of the poor as many representative Catholics as we have a right to claim for the work in the name of God. The proposed reorganization promises active and constant local stimulation in the forming of Conferences and Councils. For this reason the plan merits cordial support.

We must confess, furthermore, that where we have established Conferences and even Particular Councils, we have not yet a sufficiently large membership to do the work that falls to us. We hear complaints on all sides that the workers are too few. The plan of organization promises to discover for us, zealous and enlightened local leadership that will put new life into Councils and Conferences and will develop our resources.

The demands of poverty become more exacting daily because our understanding of it is becoming more and more acute. We need, therefore, to develop a still higher and more capable type of membership and of leadership in the Society. We must set more exacting standards before us and those who may claim without impropriety that we have done our best in the work must set a new and higher best before ourselves and strive to reach it.

The plan proposed was that the divisions of

the society should be on provincial or archdiocesan lines.

That the archepiscopal city of the ecclesiastical province should be the center of each division.

That the names of the councils as then existing should be retained.

That each province should be in charge of a central council; each particular council should report and communicate with the central council. Where central councils had not been formed the particular councils and isolated conferences were to be in direct communication with the superior or national council.

That the general organization of the society in the United States shall be known as the Superior Council of the United States, to be made up of the subordinate conferences and councils as cited above.

The Boston national meeting of the society in 1911 gave its approval to this scheme of reorganization, and commended a serious and careful consideration of it to the various divisions throughout the country. The Superior Council in Paris, through President General Calon, warmly sanctioned the plan and it also received the official approval of the hierarchy of the United States. Some of the details however, it was found needed readjusting.

The Particular Council of Brooklyn, representing an organization of the society that had existed for sixty years, was an independent council reporting direct to Paris, and never a subordinate of New York, although the diocese was suffragan to that see. For forty of those sixty years it had been directed by Mr. Thomas W. Hynes, one of Mr. Mulry's most loyal friends and allies in the work of the society. The Brooklyn council had been very progressive in its activities, several of the more modern of the Special Works, such as summer fresh air funds and outings for mothers and children; the systematic collection of household waste, auxiliary sewing circles and lectures at the monthly general meetings, had been inaugurated there. Its membership had always been numerous and faithful to Vincentian ideals. Brooklyn was the most important diocese, numerically and materially in the country and it was therefore felt that in justice to its record and influential standing its identity could not be sunk and its individuality lost by making it, under the new scheme, a mere appendage of the archdiocesan division of Manhattan or New York.

There was a long and careful consideration of the question of the status of Brooklyn by Mr. Mulry and Mr. Hynes with the eccle-

siastical authorities of the Archdiocese of New York and of the Diocese of Brooklyn. A mutual understanding was arrived at whereby it was agreed that when the Superior Council of the United States was instituted the Brooklyn division of the society was to retain its independent status, and would report direct to that Superior Council as it had done to Paris, and would not merge its individuality as a subordinate council of the province of New York.

No other substantial difficulty presenting itself this report was made by Mr. Mulry to the special meeting of Vincentian delegates, held on September 22, 1914, during the National Conference of Catholic Charities, at Washington, D. C. Unanimous approval was accorded to it, and steps were directed to be taken to forward to the Central Council of Paris the formal request for the institution of a Superior Council of the United States, with Thomas M. Mulry as its first president. This was signed by representatives of the Superior Councils of New York, St. Louis, New Orleans, Chicago, and Brooklyn and the Metropolitan Central Councils of Boston and Philadelphia.

Upon receipt of the decisions of the several councils the committee on re-organization sent to the president-general a complete record of the

procedure followed since the date of approval of the original plan by the Council-General together with a report of the proceedings of the Washington meeting of September, 1914 and copies of the agreement and final plan of re-organization with the request, made in the name of the several cooperating councils, that the matter receive the favorable consideration of the Council-General, that the institution of the Superior Council of the United States be granted and that the necessary changes in connection with the titles, etc., of the councils of St. Louis, New Orleans, Chicago and New York be provided for so as to make complete the details outlined in the plan of re-organization. The reply from the president-general, follows:

Society of St. Vincent de Paul

COUNCIL-GENERAL, PARIS, June 14, 1915.

MR. THOMAS M. MULRY,

New York,

SIR AND DEAR BROTHER:

It gives me pleasure to announce to you that the Council-General, at its meeting of June 7, instituted the Superior Council of the United States. As soon as you have inaugurated your Council, kindly let us know the names of its members, as well as of those whom you have designated to form the Board of the Council.

The institution of the Superior Council of the

United States is an event full of importance for the future of the Society in your country. Throughout the immense territory of the Union our conferences have multiplied, our works have spread their domain. In most of the dioceses our Society has found a fertile soil which has favored its development and generous souls who have assured its progress.

Above all, thanks to the energy of the Councils, unity has been maintained, intercourse has become intimate and frequent among the different groups, and the union has been strengthened in the course of those meetings and conventions which have always had a decisive influence on the progress of the Society in the United States. But the work of propagation has not been completed. Entire sections are still open to our activity. Great cities do not possess a single conference; dioceses where the charitable element is not lacking, have only a small number of our organizations and our works are little known.

On the other hand, the task of developing the conferences grew more arduous and difficult to the directing Councils. It became necessary, therefore, to proceed to a re-organization of the Society which should permit the councils to act in a more efficient manner. This question has been for several years "the order of the day" at your meetings. The project which you have elaborated has received the ecclesiastical sanction and the Council-General hastened to approve it.

With a zeal, on which we are happy to congratulate it, the committee on re-organization has applied itself to settling these difficulties which might arise in putting the scheme into practical execution.

Finally at Washington on September 19, the agreement was completed; the different autonomic divisions of the Society in the United States approved and adopted the new organization. The vote for the election of the president of the Superior Council was a new testimony to the unity which has always existed among the conferences scattered over the territory of the Union, a spirit which has made the grandeur of the Society in your country and which is a guarantee of its destiny.

The Superior Council of the United States is about to begin its task. It will be assisted by the zeal and affection of its fellow members, and by the active cooperation of the councils which will be its intermediaries in the different ecclesiastical circumstances. *Ad multos annos!* We beg God to bless your efforts and to shower His blessings on our Society in the United States, to permit our work to grow and prosper for the good of souls and the triumph of the Catholic religion. We send our best wishes to all your confrères, to the members of the new council and to yourself and we rejoice at the relations about to be established between the Council-General and the centre of our Society in the United States.

To you, sir and dear brother, we address our most affectionate felicitations. Your great experience in our works, your knowledge of the needs of the population fit you for the place which the votes of your brethren have called you to fill. What you have accomplished for our Society in New York and in the vast circumscription of your Council is a pledge of the progress which, under your direction, awaits the future of our conferences in the United States. We thank you for the devotion which you so will-

ingly place at the service of the Society in the new task which you are undertaking and we pray God to spread the abundance of His graces over all your enterprises.

The Superior Councils now existing in New York, St. Louis, New Orleans and Chicago become by reason of the institution of the new council, Metropolitan Central Councils. This change of title takes place without its being necessary to declare a new institution. We intend to write on this subject to the presidents of the councils of St. Louis, New Orleans and Chicago.

Will you kindly, in what concerns New York, notify the Superior Council that it will hereafter bear the title of the Metropolitan Central Council of New York and at the same time, convey to the members all the gratitude which we entertain to the Superior Council of New York for the impetus that it has given to the Society in its circumscription since the period, already far distant, when it took upon itself the direction of our work in the greater part of the territory of the United States. Under its new title it will continue to increase the domain of our influence and we shall see growing around it the sympathy which its charitable activity inspires.

Accept, sir and dear brother, the assurance of my affectionate attachment.

D'HENDECOURT,
President-General.

The inauguration of the new Superior Council of the United States with Thomas Maurice Mulry as its president took place, at a meeting held at

the Catholic University, Washington, on November 20 and 21, 1915. Archbishop E. J. Hanna of San Francisco and Bishop T. J. Shahan, Rector of the Catholic University were present at the sessions, which were attended by the official delegates from St. Louis, New York, Boston, Brooklyn, Baltimore, Chicago, Cincinnati, Dubuque, New Orleans, Philadelphia, and St. Paul. In his address as presiding officer Mr. Mulry said:

Dear Brothers:—I am happy in welcoming you to this meeting which marks the beginning of what will probably be the first epoch in the larger outlines of organization of the St. Vincent de Paul Society in the United States. The history of the society in this country and in Europe shows us a wonderful adaptability to time and circumstances by which we are enabled to meet happily, in as far as our resources allow, the problems of relief, which the Church faces. Our superior and other councils had been able in the past to carry on the work of organization and direction with creditable success. But our cities have multiplied. Population has become more dense in them. The Church has increased in strength, but her problems also have multiplied. For many years we have felt that the situation in relief work strained a little on the lines of organization under which we had heretofore worked. Much thought, many meetings and much correspondence, resulted from our study of the problem and our endeavor to find its happiest solution. Our first impulse proved to be the wisest one.

We follow the organization of the Church by instituting the conference in the parish. We take

account of the interests of the Catholics in the city as a whole by forming particular councils whose purpose it is to foster the traditions of the society and inspire the parish conferences with the larger point of view. The higher councils were instituted because of the dawning of the national point of view which our growth of population in cities, in communication and travel, has developed in the last twenty years. We have come together to-day to take account of the national character of our work and to complete a re-organization which will have two distinctive features. In the first place, by the institution of metropolitan councils, we shall aim to direct the development of the society along the lines of ecclesiastical provinces. In this manner, we provide for an authority which will be nearer to the various dioceses than has heretofore been the case. This will insure closer contact, more zeal in spreading the society ; and the finer inspiration that is born of zeal. In the second place, we provide through the institution of the Superior or National Council to be located in Washington for an expression of the national point of view of the society. We feel that this step is, as I said, the beginning of the last great epoch in the history of the society's organization in the United States. It will mean also closer union with the Council-General in Paris and it will give to everyone of us down to the humblest member of the least known parish conference in the United States, a sense of the unity and power that will increase our zeal and furnish us with added incentive for sacrifice in the interests of the poor.

The same inspirations and sentiments which guided our founders and their successors in shaping our rules so that they may be easily and justly

applied to the people of every nation and clime will, I hope, cause us to so frame our plans of the administration of the Superior Council of the United States as to insure the most cordial relations between the members of our society throughout the country and cause those of every section to feel that every requirement of our plan deals justly and imlocation, preponderance of members, or other con-

It was decided then that the council should be made up of the presidents and two delegates from each of the metropolitan councils, and the council of Brooklyn; that its headquarters should be in Washington, and that the *St. Vincent de Paul Quarterly* should cease publication and its place be taken by a monthly magazine called the *Catholic Charities Review*. Mr. Mulry summarized the proceedings of the reorganizing conference in the following letters:

November 29th, 1915.

HIS EMINENCE, JAMES CARDINAL GIBBONS,
Archbishop of Baltimore,
408 North Charles Street, Baltimore, Md.

YOUR EMINENCE:

United States was a most successful one, and this ditions.

partially with the interest of all, without regard to

The first assembly of the Superior Council of the success was due largely to the cordial, warm-hearted welcome of the beloved President of the Catholic University. Messrs. Biggs and Brooks, who were with us on the opening day, will tell you how everything possible was done to make us feel perfectly

at home and how the members of the faculty spared no pains nor labors to make the first meeting of the Council a fitting beginning of an important era in the history of the Society of St. Vincent de Paul in this country.

The words of welcome sent by your Eminence were listened to with joy and pride and from the hearts of all present went up to Heaven a prayer of gratitude at the thought that our dear Cardinal Gibbons had consented to become our Spiritual Director and guide in the new work of re-organizing the Society in this country, thus ensuring for us the benefit of his wise direction and safe guidance.

The meeting was a very representative one and the delegates were from all sections of the country. We shall send you a full account of the proceedings prepared by our indefatigable Secretary, Mr. Butler.

With the first meeting held under such encouraging auspices we may look forward to a bright future. It means work for every member and I hope that the new movement will attract into the ranks the young men from our Universities and Colleges, to become Ozanams in their respective localities, and spread the knowledge and practice of Christian charity over the whole country.

We expect that in the near future the Metropolitan Central Council of Baltimore will be inaugurated, as this will be a great incentive to others to do likewise, and judging from the enthusiasm displayed by the representatives of the Archdiocese of Baltimore present at the meeting, we shall very shortly have a splendidly organized and working Council in the Province of Baltimore, second to no other in this country.

We were specially privileged in having the Most

Reverend Archbishop of San Francisco present at the opening meeting, and his address was sincerely appreciated by all present. As no representatives were present from his Archdiocese, his presence was providential, as he carries back home with him the message from the new Superior Council.

With the earnest prayer that our very dearly beloved Spiritual Director will be spared for many years to encourage and inspire the Vincentians of the United States, I remain,

Very respectfully and sincerely yours,

THOMAS M. MULRY, President,
Superior Council of the United States.

December 13th, 1915.

M. D'HENDECOURT, President-General,
Society of St. Vincent de Paul,
Rue de Furstenburg, 6,
Paris, France.

SIR AND DEAR BROTHER:

It would appear to me that an apology is due for my long delay in writing you, whom we all honor and love as the leader of our Society throughout the world, but rest assured, dear Brother, that this delay was not caused by indifference or lack of loyalty to him whom God has placed over us, but through a variety of unavoidable causes. However, I hope in future to write to the Council-General four times a year to let you know how the Society in the United States is progressing and also to receive your counsel and advice, which we so much prize and which is so much needed.

In the first place, we offer our sympathies to all who are suffering from the awful effects of this

terrible war which is devastating Europe, and we all hope and pray that God in His goodness and mercy will, in the near future, grant that peace for which we are all praying.

The splendid work accomplished by Vincentians throughout Europe, the heroic achievements recorded in the *Bulletin*, and the true spirit of self-sacrifice and brotherly love as evidenced by such deeds, prove that the spirit of charity is still a living, moving power among men. We have been deeply moved at the stories of suffering, of privation and desolation which come to us every day, and if the Society of St. Vincent de Paul in this country has not taken up this work as a society, it is because of the fact that its members are identified with so many of the different phases of relief-giving, both lay and religious, in which we are all co-operating for the general relief of the victims to the ravages of war, that it is impossible to unite the efforts of the different branches of the society without interfering with some of the splendid work under way by other organizations.

In the midst of all the anxiety and sadness which surrounds you, it will be a source of consolation to know that, after many years of working and praying of disappointments and discouragement, the reorganization of the Society of St. Vincent de Paul has become an established fact, and that the first meeting of the Superior Council of the United States was held at Washington D. C., on Saturday, November 20th, under the most favorable auspices at the Catholic University.

The meeting was very representative and the splendid spirit shown by all present gives great hope for the future of the society.

The Right Reverend Bishop Shahan gave a cordial welcome to the members present, and kindly offered us a home at the University, which was gladly accepted, and as soon as we can make proper arrangements the office of the society will be established in Washington.

Owing to some unforeseen incident the representatives from the Pacific Coast were not present, but, fortunately, the beloved Archbishop of San Francisco was at Washington and honored the meeting with his presence. It has been my pleasure and privilege to know Archbishop Hanna for many years, and we were close friends when he was a Professor in the Seminary of the Diocese of Rochester. He gave a beautiful talk to the members present and we feel positive that before the next year has gone by there will be a live, progressive Metropolitan Central Council at San Francisco. In Los Angeles the society is on a good footing, as it also is in San Francisco. We have met a great loss in the death of Bishop Conaty of Los Angeles, who is responsible for the active and zealous Particular and Diocesan Central Councils in that city. Bishop Conaty, when a pastor of a parish in Worcester, Mass., many years ago, was even then a great advocate of the society.

At the meeting arrangements were made which make certain the institution of the Metropolitan Central Councils of Baltimore, Dubuque, Cincinnati and St. Paul within a very short time.

I felt great hesitation in accepting the Presidency of the new Council, for, while I appreciate the great honor of being unanimously selected for the place, I realized the great responsibilities attached. As you know, I had but recently recovered from what

was supposed to have been a fatal illness and though I was then, thank God, restored to perfect health, it seemed the place for a younger man, and one who could give more of his time and thought to the work. But the enthusiasm shown by all and the desire of every man to do his part, could not fail to inspire one to do likewise. I am hopeful that this new movement will attract into the ranks new and younger blood, so that before long, we shall find one who can devote his life to the propagation of the society throughout the United States, with talents, with untiring zeal and with the true apostolic spirit of Ozanam.

The field is a large one, the times are ripe for such a movement, and the Church needs men and women to offset the irreligious tendency which is taking the soul out of charity, by secularizing it; men and women who will preserve religion among the poor and neglected ones, and thus add to the great influence for good of the Church in this country in preserving law and order.

The President of every Metropolitan Central Council is made a Vice-President of the Superior Council and with the Secretary and Treasurer make up the Board of the Superior Council; in this way we shall have in every part of the circumscription a man in close touch with the centre of the society, who will see that the work progresses rapidly in his section.

I shall not try your patience by making my first letter too long, as I shall from time to time have many things to write about.

In the Secretary of the new Council, Mr. Edmond J. Butler, we have one whose soul is in the work, and were it not for his untiring energy and great

interest in everything that tends to the advancement of the society; the labors of the President would be much more strenuous. He will undoubtedly have occasion to write to you also at times. We intend to keep you posted on every movement and hope, if possible, to hear from you very often.

I am taking the liberty of sending some reports submitted this evening at the annual meeting of the Particular Council of New York, as I know they will interest you.

With expression of sincere attachment to every member of the Council-General, and of deep affection for yourself, I am,

Fraternally yours,

THOMAS M. MULRY,
President.

One of the interesting features of this meeting was the presentation of a statistical report Mr. Mulry had had prepared, showing the conditions prevailing throughout the United States on September 30, 1915, as to the organization and membership of the Society of St. Vincent de Paul, and of the amount of work done during the year 1914. The divisions are according to the provincial boundaries:

Province of Baltimore—The States of Delaware, Maryland, District of Columbia, Virginia, West Virginia, North Carolina, South Carolina, Georgia and the eastern part of Florida. Statistics—Particular Councils, 3; aggregated conferences, 42; unaggregated conferences, 12; active members, 747; honorary members, 158; subscribers, 469; conferences re-

porting, 46; families assisted, 2447; persons in families, 9467; visits by members, 22,726; situations procured, 287; receipts, \$56,985.66; expenditures, \$66,257.65.

Province of Boston—The States of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island and Connecticut. Statistics—Metropolitan Central Council, 1; Diocesan Central Council, 1; Particular Councils, 5; aggregated conferences, 92; unaggregated conferences, 29; active members, 1757; honorary members, 5; subscribers, 4; conferences reporting, 99; families assisted, 3004; persons in families, 12,145; visits by members, 33,922; situations procured, 1001; receipts, 69,055; expenditures, \$70,724.

Province of Chicago—The State of Illinois. Statistics—Metropolitan Central Council, 1; Particular Council, 1; aggregated conferences, 50; unaggregated conferences, 53; active members, 1392; honorary members, 437; subscribers, 168; conferences reporting, 80; families assisted, 2,489; persons in families, 10,645; visits by members, 22,542; situations procured, 641; receipts, \$44,016.13; expenditures, \$40,322.19.

Province of Cincinnati—The States of Ohio, Indiana, Kentucky, Tennessee and lower Michigan. Statistics—Particular Councils, 3; aggregated conferences, 75; unaggregated conferences, 23; conferences reporting, 66; families assisted, 1279; persons in families, 4941; active members, 1917; honorary members, 1081; subscribers, 19; visits by members, 13,978; situations procured, 613; receipts, \$23,006.11; expenditures, \$23,047.69.

Province of Dubuque—The States of Iowa, Nebraska and Wyoming. Statistics—Particular Coun-

cils, 1; aggregated conferences, 8; unaggregated conferences, 0; active members, 106; honorary members, 23; subscribers, 0; conferences reporting, 8; families assisted, 189; persons in families, 659; visits by members, not reported; situations procured, not reported; receipts, \$4931.13; expenditures, \$3990.32.

Province of Milwaukee—The States of Wisconsin and upper Michigan. Statistics—Particular Council, 1; aggregated conferences, 15; unaggregated conferences, 8; active members, 293; honorary members, 477; subscribers, 65; conferences reporting, 18; families assisted, 325; persons in families, 1490; visits by members, 3178; situations procured, 66; receipts, \$7884; expenditures, \$7223.

Province of New Orleans—The State of Louisiana, Alabama, Mississippi, the greater (eastern) part of Texas, Arkansas, Oklahoma and a small (western) part of Florida. Statistics—Metropolitan Council, 1; Particular Councils, 2; aggregated conferences, 37; unaggregated conferences, 6; active members, 968; honorary members, 154; subscribers, 177; conferences reporting, 40; families assisted, 1410; persons in families, 5085; visits by members, 44,489; situations procured, 121; receipts, 32,064.46; expenditures, \$29,755.18.

Province of New York—The States of New York and New Jersey. Statistics—Metropolitan Council, 1; Particular Councils, 12; aggregated conferences, 219; unaggregated conferences, 18; active members, 3732; honorary members, 660; subscribers, 1082; conferences reporting, 208; families assisted, 13,062; persons in families, 53,625; visits by members, 106,204; situations procured, 1376; receipts, \$182,504.23; expenditures, \$179,571.95.

Diocese of Brooklyn—The Island of Long Isl-

and in the State of New York. Statistics—Particular Council, 1; aggregated conferences, 57; unaggregated conferences, 3; active members, 1028; honorary members, 92; subscribers, 55; conferences reporting, 50; families assisted, 2766; persons in families, 12,302; visits by members, 37,960; situations procured, 294; receipts, \$56,004.23; expenditures, \$51,812.95.

Province of Oregon—The States of Washington, Oregon, Idaho, Montana and the Territory of Alaska. Organization—The Society of St. Vincent de Paul has not as yet been organized in this Province.

Province of Philadelphia—The State of Pennsylvania. Statistics—Metropolitan Central Council, 1; Particular Councils, 6; aggregated conferences, 126; unaggregated conferences, 25; active members, 1757; honorary members, 0; subscribers, 1006; conferences reporting, 122; families assisted, 5533; persons in families, 20,911; visits by members, 34,158; situations procured, 420; receipts, \$64,337.90; expenditures, \$69,739.95.

Province of St. Louis—The States of Missouri and Kansas. Statistics—Metropolitan Central Council, 1; Particular Council, 1; aggregated conferences, 54; unaggregated conferences, 20; active members, 1934; honorary members, 367; subscribers, 0; conferences reporting, 66; families assisted, 1864; persons in families, 5694; visits by members, no report; situations procured, no report; receipts, \$34,819.32; expenditures, \$35,284.46.

Province of St. Paul—The States of Minnesota, North Dakota and South Dakota. Statistics—Particular Council, 1; aggregated conferences, 7; unaggregated conferences, 0; active members, 77; honorary members, 0; subscribers, 0; conferences re-

porting, 7; families assisted, 86; persons in families, 301; visits by members, 371; situations procured, 4; receipts, \$1694.85; expenditures, \$1112.81.

Province of San Francisco—The States of California, Nevada and Utah. Statistics—Diocesan Central Council, 1; Particular Councils, 2; aggregated conferences, 19; unaggregated conferences, 20; active members, 479; honorary members, 77; subscribers, 476; conferences reporting, 33; families assisted, 1325; persons in families, 5232; visits by members, 6095; situations procured, 318; receipts, \$15,262; expenditures, \$16,190.

Province of Santa Fé—The States of Colorado, New Mexico, Arizona and a part (western) of Texas. Statistics—Unaggregated conferences, 4; active members, 61; honorary members, 8; conferences reporting, 3; families assisted, 38; persons in families, 100; visits by members, 166; situations procured, 19; receipts, \$481.49; expenditures, \$434.45.

The summary of the organization and membership, September 30, 1915, was: Superior Council, 1; Metropolitan Central Councils, 6; Diocesan Central Councils, 3; Particular Councils, 38; aggregated conferences, 767; unaggregated conferences, 194; active members, 14,215; honorary members, 3420.

A large number of conferences have been organized which have not been aggregated and concerning which we have been unable to obtain any information.

The report of work, receipts and expenditures for the year 1914, follows: conferences reporting, 796; families assisted, 33,071; persons in families, 130,305; visits to homes of the poor, 287,829; situations procured, 4766; receipts, \$537,042.28; expenditures, \$543,653.65.

The above statistics deal solely with conference work and do not include the records of the 165 conferences which failed to report, the vast amount of work done and money spent by the Particular Councils in the carrying out of their Special Works, such as homes for convalescents, seamen, children, summer outings for children, hospital and prison visitation, etc., and the vast amount of relief in kind, such as food, clothing, shoes, etc., of which no record is made in money value. A conservative estimate of the monetary value of these additional items and expenditures would increase our total amount expended for the year to upwards of \$800,000.

V

BUSINESS CAREER

When his schooldays were over young Mulry, as has already been stated, became associated with his father's business of contracting for large construction operations. The firm laid the foundations of a number of important public buildings and institutions as well as private edifices and constructed a considerable section of the Long Island Railroad. Mr. Mulry in time succeeded his father as the active director of the affairs of the firm and he had special success in dealing with his workingmen. They looked to him as a valued friend and adviser to whom they went for aid and comfort in their private troubles and difficulties. His business connections constantly widened, and with this came an equally high and universal respect for the high principles and absolute integrity that characterized all his dealings with his business associates. In these he was as conservative and modest as he was in his other civic and social relations. No greed for quickly attained riches ever tainted one of his contracts with questionable methods or unsatisfied obligations. As in many other business en-

terprises success did not always follow the efforts he honestly exerted, but the reverses were met with a simple spirit of resignation.

On December 12, 1901 Mr. Mulry was elected a trustee of the Emigrant Industrial Savings Bank of New York. His name stands as Number 91 on the official roll of the board of trustees of what is now the greatest institution of its kind in the financial world. The bank has a very interesting history, the roots of which go back to the rebellion in Ireland of the United Irishmen of 1798. When that historic uprising for civil and religious liberty failed, among the members of the United Irishmen organization driven in exile to New York were Thomas Addis Emmet, Dr. William James Macneven, William Sampson, and John Chambers. Men of splendid mental abilities they soon became leaders of local activities here also, especially among their fellow countrymen. Of these newcomers to American citizenship Dr. Macneven was the only Catholic and was therefore perhaps a little more personally sympathetic than the others with the general run of the Irish American section of the community which had not yet attained any notable degree of financial or social standing. His profession of medicine, in which, after his arrival here, in 1805, he secured a large practice was

another source of this popularity. In Ireland he had won fame as almost the first to start the agitation for Catholic Emancipation. He was a fluent and attractive public speaker, and spoke Gaelic, French, German and Italian as well as he did English.

Immigration from Ireland had commenced to attract special attention to its constantly increasing numerical proportions and Dr. Macneven saw the need of having some organized method to direct the newcomers to proper locations for the employment of these energies and mechanical skill, and, if possible, to secure immediate work for them. The canal and railroad building era was about to begin. Accordingly he organized what he called the Emigrant Aid Society, and in 1816 opened an office in Nassau Street, the facilities of which for getting employment in the city, or for direction to places outside the city where work waited for them, were offered free to all immigrants. This was followed by an attempt at colonization, at the close of 1817. Preparations were then under way by the government at Washington to form a state out of the territory of Illinois which included at that time not only the present area of that state, but Wisconsin and a part of Minnesota also. It was desirable land for settlers and various projects

were being exploited to secure tracts of it through grants from Congress. A public meeting was held in New York, at which Dr. Macneven presided, and an Irish Emigrant Society was formed, which, joining with branches in Philadelphia and Baltimore, asked Congress to allocate to the society as trustee ten townships, six miles square in the Illinois territory, each alternate section "to be settled by Emigrants from Ireland", who would be vouched for by the Irish Emigrant Society as "moral and industrious men". The memorial was introduced in the Senate by Senator Sanford of New York, on February 16, 1818, during the first session of the Fifteenth Congress, and similar action was taken in the House of Representatives by members from New York, Pennsylvania and Maryland. John Chambers was sent on to Washington from New York to look after the bill, a curious diary he kept shows that the expenses of this lobbying trip, which extended from January 15 to March 9, 1818, amounted to \$197.60. Owing to a failure of its financial details to agree with the law governing the operation of the Federal land laws the bill was reported on adversely from the Committee on Public Lands, on February 25, 1818. In the House two days later an attempt was made to reverse the Senate's action, but it was lost by

a vote of 71 to 83. The project thus fell through.

With the Emigrant Assistance Society having an office in Mott Street, Dr. Macneven, in 1827, renewed his efforts to take care of new arrivals from Ireland. For this he also suggested that the city should make an appropriation to be returned by a head-tax levied on the immigrants, but the plea met with no favor at the hands of the municipal authorities. However he was not discouraged and kept up the good work for some time, adding to it an office on Broadway near Canal Street for the free registration of servants. He wrote a pamphlet "Directions or Advice to Irishmen Arriving in America", to which Thomas Addis Emmet attached directions for securing naturalization.

In 1837 Dr. Macneven wrote to a friend:

I often wish that facilities were afforded to my poor Irish countrymen to settle in Texas, where they would at once possess a *quantum* of ground, power and wealth that would give them a real home, consideration and happiness. There is great jealousy of them in the United States, and it is increasing daily, for their numbers are multiplying very fast, and the natives think that these foreigners, as they call them, interfere too much. There actually exists a dislike to them, notwithstanding the immense good they do. It would be a great matter for those who might remain here if there was another good place to which they would be welcome.

In spite of the fact that he became the popular leader of his New York countrymen Dr. Macneven, in 1834, had the bitter experience of finding how fickle is public favor. He had been in politics an ardent Jackson Democrat, but when the issue of the deposits in the United States Bank came up he took sides with the bank against the President whose action in the matter he designated as "unwise and unstatesmanlike". A storm of recrimination and denunciation of Macneven swept over the city. He was described as a paid hireling of the bank and his house was mobbed by his former admirers, who threatened him even with personal violence. He died in 1841 and as for some time before that he had retired from all public activities his Emigrant Society lapsed.

Bishop Hughes who saw the necessity of doing something in the same direction was instrumental in 1841 in having a number of Irish merchants organize another Irish Emigrant Society. Nine years later he took another step by inviting eighteen of these merchants to a meeting to discuss ways and means for protecting the savings of Irish immigrants as well as of cooperating with the Irish Emigrant Society in affording them a safe method of sending their earnings back to support their relatives in Ireland. The result of this

meeting was the incorporation by the Legislature of the State of New York, on April 10, 1850, of the Emigrant Industrial Savings Bank.

The incorporators of the bank, who formed the first board of trustees were: Gregory Dillon, Robert B. Minturn, Joseph Stuart, William Watson, Terence Donnelly, John Nicholson, Felix Ingoldsby, Andrew Carrigan, Peter A. Hargous, James Kerrigan, John Milhau, John Manning, James Matthews, Hugh Kelly, John McMenemy, William Redwood, John P. Nesmith and Fanning C. Tucker. Gregory Dillon was chosen as the first president of the institution.

Business was begun in the following October at 51 Chambers street, once the site of the church to which the Christ Church congregation moved from Ann street in 1836, and 29 Reade street, the building being leased for \$2,100 per annum, with an option to purchase for \$30,000. To pay for office rent, furniture, books, etc., the directors were assessed \$200 each. On December 31, 265 depositors had \$34,935 to their credit, a small dividend was declared and it became evident that the bank was needed and that its success was assured. The facts of its progress from the bank's official records may now be cited:

In 1852 the premises on Chambers and Reade streets were purchased, the deposits then amount-

ing to over \$400,000. Gregory Dillon continued as president until his death in 1854, when Joseph Stuart was elected to succeed him. In 1857, when the deposits amounted to \$1,302,790, it was decided to erect a new banking house suitable for the increased business, and the following year the officers and employees moved into the new building, built on the site of the former house. During the succeeding seven years the bank continued to prosper, although in common with all institutions of this kind, the Civil War interfered with its more rapid growth; yet in 1865, when Mr. Stuart resigned as president, the deposits amounted to \$4,500,000.

Henry L. Hoguet was then elected president, and during his administration of twenty-five years the rapid and uninterrupted progress of the bank was remarkable; starting with \$4,500,000, the deposits in 1890 amounted to over \$40,000,000, and the surplus fund for the protection of depositors was \$3,500,000. In 1884 it was deemed advisable to erect a larger banking house to accommodate the constantly increasing business, and the next year the banking room was temporarily removed to 57 Chambers street, whilst the new building was going up. On the 18th of April, 1887, business was commenced in this new building, occupying four city lots.

At the death of Mr. Hoguet, in 1891, the first vice-president, James Olwell, was elected to this position, from which he resigned a year later owing to his advanced years. James McMahon, a New York merchant, well known in financial and charitable circles and a resident of Brooklyn, was then chosen for the office of president. Mr. McMahon was president from 1892 until 1906, when he resigned and during his administration the business of

the bank continued to prosper, its deposits increasing from \$43,227,114 in 1892 to \$92,706,181 in 1906, the year of his resignation.

His successor in 1906 was Thomas Maurice Mulry who, during 1904 and 1905, had been a member of the Finance Committee of the bank's trustees.

The ten years of Mr. Mulry's administration as president constituted the most successful decade in the history of this great institution. During these years the number of depositors increased from 117,395 to 165,572; the amount of deposits from \$92,706,181 to \$148,557,398; the assets at par value from \$99,409,100 to \$159,141,939 and the surplus from \$6,702,919 to \$10,584,541. The amount of interest paid out during the year 1915 was \$5,468,276. The \$159,141,939.43 assets of the bank on January 1, 1916, are itemized as follows: Banking house, \$3,700,000.00; Other real estate, \$963,000.00; Bonds and mortgages, \$80,660,580.00; State bonds, \$10,585,433.46; Municipal bonds, \$20,653,576.85; Railroad mortgage bonds, \$32,974,599.08; Accrued interest, \$2,161,855.53; Cash, \$7,442,984.51; Total, \$159,141,939.43.

Up to that time, from the opening of the bank in 1850 the total deposits received amounted to \$725,137,000, and the total amount paid out was

\$664,910,000. The amount paid to depositors in interest during the sixty-six years was \$90,639,000. It was during Mr. Mulry's term as president that the present magnificent banking house and office building was erected on the site of the old building.

His position as head of this great institution naturally brought Mr. Mulry more prominence throughout the business world. After the life insurance scandal following the legislative investigation he was named one of the committee, at the head of which was former President Grover Cleveland, to rehabilitate the Mutual Life Company in public confidence. He was a member of the Real Estate Association and Chairman of the Advisory Council of Real Estate Interests; Director of the Prudential Real Estate Corporation; of the United States Title Guaranty Company; and of other financial institutions. In spite of all the cares these trusts imposed on him he never lost interest in his charity work or ceased his active connection with the operations of the Society of St. Vincent de Paul. In a letter to his son Joseph, dated September 8, 1908, he said:

Pray most earnestly for your father. The world is full of temptations and dangers of all kinds and no man is immune either through age or religious influences. In the struggle for existence and in the positions I hold it is very hard to keep the mind on

things spiritual. At times in the work of the St. Vincent de Paul Society one is in danger of drifting away from the purity of motive which alone can actuate us and look for or listen with pleasure to the praises of men. My own business, the presidency of the bank and my daily contact with all sorts of men, make it most difficult to get away from the thoughts of material things which fairly clog the mind. Pray and pray continually that God may make me more fervent, more devoted to Him and more unselfish in my charity work.

Prominence in business and financial circles brought Mr. Mulry conspicuously forward also in public affairs. Political leaders repeatedly sought his influence and friendship. His name was suggested as a candidate for many important civic offices, for President of the Borough of Manhattan, for Controller and on more than one occasion for Mayor. But political honors held out no temptation for him, and he was deaf to all the pleadings of those who wished to make partisan capital of his popularity. Writing to his daughter Parthenia, on October 13, 1905, after he had refused a nomination for the mayoralty of New York that was equivalent to an election, he said:

So you were not a bit disappointed when your father threw away all chances of becoming Mayor of New York. You did not want your father to become a politician and yet everybody calls him a

politician. What a foolish thing for me to expect success with mother and daughter conspiring against me. Strange is it not that we were all of the same mind? I detest political life and dread political office. I never considered the fact favorably and it was only because my friends were so insistent that I consented to ever give it a thought. The work of the Society of St. Vincent de Paul gives me plenty of business and I have always determined to allow nothing to interfere with that work. I am now looked upon as a rare species of man, one who absolutely refuses office, and I have the pity of many who feel that I am somewhat demented.

Whenever the mayor of the city named a citizens' committee to act on any question or occasion of civic or sociological affairs of a public character, Mr. Mulry's name was to be found among the leaders of the movement. Similar committees of private citizens usually tried to include him in any effort to consider matters of general welfare. To all who asked his helpful advice he willingly gave the counsel of a disinterested farsighted man.

Mr. Mulry's services did not fail to receive the distinction of public recognition by his Catholic brethren and the authorities of the Church. In 1912 Notre Dame University singled him out as the recipient of its annual Lætare Medal, which was formally presented to him in New York in the presence of a distinguished audience with his

Eminence Cardinal Farley presiding. To the eulogies of his character and career then spoken Mr. Mulry modestly replied:

In all my ambition in the field of charity it never occurred to me that I am such a wonderful sort of person as I have been represented tonight. If there is any one thing on earth that could make a Catholic happy it is the thought that his spiritual chief, whom God was pleased to place over us, has said such kindly earnest words as your Eminence has said this evening. If there is anything that could fill me with the pride which I might be filled with it is the fact that my recollection of thirty years ago when you cautioned me above all things to always keep the motive pure and to work for something more than worldly praises. This honor, of course, is very gratifying to me, as we all have enough red blood in us, I presume, to like to be well thought of, but it will not give me a swelled head, because I know that this Lætare Medal really belongs in part to every one in this room, as it is the work of the members of the Society of St. Vincent de Paul which brought me before the mind of Notre Dame.

Writing, on May 19, 1912, to his son Louis, about his reception of the Lætare Medal, he said:

“Your telegram of congratulation was received and I hope you will express my gratitude to all at Macon for their good wishes. The Lætare Medal was indeed a great honor but entirely beyond what I deserved. Pray that I may live up to the additional obligations it imposes

upon me. How the work one tries to do in the cause of charity is exaggerated. The affair was most gratifying to all the family, but I am afraid that all this glorification will take away from the merit of the work one does."

The Catholic University of America on the occasion of its silver jubilee, conferred the Degree of Doctor of Laws on Mr. Mulry, April 15, 1915, and the Holy Father, Pope Pius X made him a Knight of St. Gregory.

The only public office he ever accepted was that of delegate to the New York State Constitutional Convention of 1915. In this body his great personal influence was used continuously and with successful results in defending the private charitable institutions, not only the Catholic, but those of all creeds, from the insidious onslaughts made on their very existence by the advocates of the new ideals of professional, paid philanthropy. He was greatly disturbed and incensed a year later, when just before his death, the attack of those who had failed in the Constitutional Convention to destroy the private child-caring institutions was renewed with the inspired appointment, on November 18, 1915, of the Strong Commission to investigate the State Board of Charities of which Mr. Mulry had been a member since May 29, 1907. He appeared as a witness during

the early part of the investigation in defense of the record of the Board and it might be said that it was his last appearance before the general public in any official capacity. He felt very keenly the unjust attacks made on the Catholic institutions, and the malicious slanders about the unselfish religious in charge of these foundations that were so adroitly and systematically spread broadcast over the land through the biased reports published of the proceedings of the Strong Commission's investigations.

VI

DEATH AND FUNERAL

Mr. Mulry's spotless reputation and long and honorable career as a director in the public and private charities of the community were now helpful aids to the defense of the Catholic institutions that had to bear the brunt of this insidious attempt to ruin them. Expectation put him in his old accustomed place of resourceful leadership, but it was to be otherwise. Not only New York but the whole country was shocked to hear of his almost sudden death on Friday, March 10, 1916. He had been at the bank attending to business on the previous day but left early in the afternoon and returned to his home in Perry street complaining of feeling ill from a cold. During the night his condition becoming worse physicians were summoned and they found that pneumonia had developed. The next day he sank rapidly and he died about five o'clock in the evening, his family kneeling about his bed-side and his brother, Father Joseph A. Mulry, S. J., with Father M. J. Fitzpatrick, rector of the Mission of the Immaculate Virgin and Father Thomas White, S. J., rector of St. Francis Xavier's, imparting the

final absolutions. An hour before the end his Eminence Cardinal Farley and Right Rev. Vicar General Joseph F. Mooney, two old and close friends, paid him a last visit. The testimonials of grief throughout the city at his death were immediate and indicative of the sincere appreciation felt of how great a public loss was sustained in his death. Every class and creed united in the desire to pay his memory the last solemn tribute of respect.

Mr. Mulry's funeral took place on March 13, from St. Patrick's Cathedral, which was filled to its capacity by the mourning throng, many of whom had escorted the remains from his late residence, Number 10 Perry street.

His Eminence Cardinal Farley presided on the throne during the Solemn High Mass of Requiem, which was celebrated by the brother of the deceased, the Rev. Joseph A. Mulry, S. J., president of Fordham University. The Rev. Mallick J. Fitzpatrick, director of the Mission of the Immaculate Virgin, was deacon, and the Rev. Dr. William J. Kerby, of the Catholic University at Washington, D. C., was sub-deacon. The Right Rev. Monsignor Joseph F. Mooney, P. A., V. G., was the assistant priest, and the deacons of honor to the Cardinal were the Right Rev. Monsignor James H. McGean, of St. Peter's,

and the Right Rev. Monsignor Joseph McNamee, V. G., of Brooklyn. Seated in the sanctuary opposite the Cardinal's throne were the Right Rev. Patrick J. Hayes, Auxiliary Bishop of New York, and the Right Rev. Bishop Thomas J. Shahan, president of the Catholic University at Washington. The Rev. John J. Byrne, of the Cathedral, was master of ceremonies of the Mass, and the Rev. Dr. Thomas G. Carroll was master of ceremonies to the Cardinal.

The sanctuary was filled with Monsignori, priests and Christian Brothers from all sections of the city and from out of town. The eulogy was delivered by Bishop Hayes, as follows:

"Charity is of God. And everyone that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is charity."—I. John iv, 7-8.

Your Eminence, Right Reverend Monsignori, Very Reverend and Reverend Fathers, dearly beloved brethren of the laity:

The suddenness of the dread summons that called home to his Heavenly Father, our dear departed friend, Thomas Maurice Mulry, has overwhelmed us with grief inexpressible over a loss that is irreparable, while, at the same moment, our hearts are overflowing with unbounded Christian sympathy for his stricken wife and bereaved family.

Human life is at best a tragedy with the final curtain, death, silent, impassive, impenetrable and mysterious. At such an hour as this, the judgment of

the world is that "all is over—it is finished": but the spirit, on the contrary, stirred by the unquenchable fire of immortality that mocks at death and jests at the grave, proclaims that the real and everlasting life but begins at the end of man's mortal career. The portals of life eternal are forbidding and terrifying to the eye of the flesh, because the way leads through the tomb; to the eye of the soul the vision is clear that death is but the sowing of the body in earthly clay that life everlasting might be reaped in the glory of the eternal morn. Thus does St. Paul write (1 Cor. xv. 42-44): The body "is sown in corruption, it shall rise in incorruption. It is sown in dishonor, it shall rise in glory. It is sown in weakness, it shall rise in power. It is sown an animal body, it shall rise a spiritual body."

The mystical drama of the passing of a great soul moved rapidly in the case of Mr. Mulry. It was but Wednesday last—Ash Wednesday—when our departed friend knelt before the altar of God, while Holy Church placed on his forehead the blessed ashes and charged him: "Remember, O man, that dust thou art, and into dust thou shalt return." As this solemn admonition sank into his soul, the angel of death beckoned him to go the way of all flesh—to pass into the shadow of the tomb—saying: "It is appointed unto man once to die, and after death the judgment." At the same moment the angel of life rejoiced him with the heavenly message: "The Master is here and calleth thee." And the Master Himself spoke saying: "Well done thou good and faithful servant, enter into the joy of thy Lord."

Thomas Maurice Mulry was a man of God. I appreciate fully what a tribute this is to be spoken

from a Catholic pulpit. His faith in God, sublime and simple, explains the life motive of the man, who, silent in death, is more eloquent unto inspiration than even in life itself. The years of his activity may be counted in mortal number, but his influence, his service, his spirit, his work, his faith will live on—and others, when we ourselves shall have passed away, will tell the life story of our sainted dead. His deep religious faith gave him a keen sense of spiritual values which made him humble, modest, without pretense, approachable and lovable. This makes us understand the commanding place he filled in this community and the extraordinary service he rendered; this makes us understand the respect and esteem he won from all classes of citizens, without distinction of race or creed; this makes us understand the reverence and affection on the part of all who knew him intimately; this makes us understand the meaning of this solemn outpouring of people here, and of the sadness felt in this city to-day. Verily, he was a man of God.

Within the blessed circle of an ideal Catholic family, he was the model father and the faithful husband. He came of a wonderful family; four of his brothers were priests, and one sister a nun. He gave of his own flesh and blood, whom he looked on as a sacred trust from God—three of his sons to the Society of Jesus and one of his daughters to the Sisters of Charity. Morning after morning he walked within the holy precincts of his Church, and frequently refreshed with the Body and Blood of Christ he went forth to the duty of a varied and busy day, a benediction to all who came in contact with him.

As a citizen Mr. Mulry had, in point of lofty motive and splendid service, no superior, and few equals. He served nation, state and city with a service that was as unique as it is even now inspiring. Time and time again he might have held remunerative public office. He consistently declined because he preferred to serve in a larger, better and nobler way, without any remuneration, except the consciousness of work well done for others at personal sacrifice of time, business and money. He died practically a poor man; improvident, the world might say. His private charity was out of all proportion to his means. Many a roof-tree has been kept intact and many a fireside remained enkindled through his hidden charity. He brought into his practical day a sublime confidence in Divine Providence, that the Father in Heaven Who feeds the birds of the air and watches the lilies of the field would hold still more tenderly and lovingly in His keeping the children of men. Oh my brethren, that is genuine faith! The man who so believes and lives walks before the face of God, his feet on earth, his heart in Heaven.

For some forty years Mr. Mulry was identified with the St. Vincent de Paul Society; for many years his leadership has been recognized as supreme beyond all question. He has been called "The Ozanam of America". Everywhere, in national, state and civic movements bearing on relief problems and public charitable endeavor, he was regarded as our most representative lay apostle of charity. He, though humble, simple and unobtrusive, was a towering figure wherever men met to discuss charity. Mr. Roosevelt, when President of the United States, declared at a national conference

on child-welfare in Washington, that without Mr. Mulry's co-operation the conference could not have attained its object.

Whether as president of the National Conference of Charities, or as a member of the State Board of Charities, or as a member of the Constitutional Convention, his practical wisdom and counsel were sought as most informing.

In season and out of season he protested against the secularization of charity. He did more than any other man to impress on Jew, Protestant and Catholic that the working out of the problems of charity could only succeed on a permanent basis by reverent regard for the religious faith of the unfortunate, whether dependent or delinquent. He appealed to Jew, Protestant and Catholic to come together, and, without compromise of their respective religious principles, to contend and labor for an ideal system of charitable institutions which would guarantee to the homeless and the helpless the consolation of the religion of their fathers in establishments founded and conducted by men and women of their own faith. It was simply pleading for a fundamental idea that, "charity is of God," and to leave God out of charity is to kill the very spirit of charity and make the matter of relief a state or city function, without any higher ideal than an economic and social one. "God is charity" was the first and last thought in the mind of the noble-hearted man cold in death before us:

He always contended that charity is better understood by a practical man, of normal human impulse, sanctified and ennobled by religion, than by the scientific expert, lacking a full measure of human sympathy, and supertrained on untried or unsound

theory with regard to life's problems. No one had a better appreciation of the value of organization than he, but he recognized the danger in the modern tendency to measure, by rule and record, charity, whose quality, when genuine, must be divine, and naturally defies material test and standard.

If the State entrusts so many of its public agencies to private enterprise, such as transportation, for example, why consider it un-American to enlist the noble and consecrated service and sacrifice of religious men and women, in the care of the afflicted and the poor? Does religion disqualify one to serve in the cause of charity, if "charity is God—and God is charity"?

The State, when it erects hospital or refuge, wisely selects a site to provide God's sunshine and God's pure air for the unfortunate—and rightly so. Mr. Mulry would say: "Why not add to God's sunshine and God's pure air God's smile also—which is religion?" When life's burden bears so heavily on human life that State or city must provide food, shelter, or medical care, why not give to the unfortunate the comfort, surpassing all understanding, of a ministration begotten and conducted in an atmosphere of the unfortunate's religious belief.

For such principles in the field of charity he prayed, and he labored; he spoke publicly and wrote frequently; he traveled far and near, and spent himself and was spent; he fought and struggled until almost his last hour for the cause he loved. His unexpected and premature taking off is due, in no small measure, to the stress and strain of defending our charitable institutions from present unfair and unwarranted criticism. Death found him girded for battle, fallen in the front, only succumb-

ing to physical weakness—the valiant champion of the poor and a martyr to charity.

The life of this noble son of the Church was more than the personal career of an individual. It has formulated a law to govern, a movement to foster, a process to perfect private charities in relation to the State—and public charities in relation to private institutions. It emphasizes God as the source and inspiration of charity; man as the dispenser of charity in the spirit of a common brotherhood; and personal service unto sacrifice as the highest expression of that charity. The sublime model is Christ, Who said: "Greater love than this no man hath that he give his life for his friend." So St. Vincent de Paul would take a seat in the galley that a slave might breathe the air of freedom.

On the death of Ozanam Cardinal Manning prayed that God might raise up on every side laymen like Frederic Ozanam. So may we pray that in our day and land God might raise up on every side laymen like Thomas M. Mulry.

Consoled by the doctrine of the communion of saints, we know that he will pray for us and that we may pray for him. In life he was to the poor and the needy, as well as to us all, a veritable benediction. By his death the blessing will be increased a hundred fold. But his soul also craves our prayers. In the judgment the pure light of God's perfection searches the heart of every man and uncovers human frailty and sin, that even the most perfect on earth may cry out that they are unprofitable servants and of sinners the chief. Pray earnestly, pray often that eternal light may shine on our departed and revered friend. May his soul and the souls of all the faithful departed, through the mercy of God rest in peace. Amen!

The honorary pall-bearers were: Michael J. Scanlan, Thomas W. Hynes, James J. Reid, Edmond J. Butler, James F. Boyle, John J. Fitzgerald, Frank P. Cunnion and Patrick McCue, of the Society of St. Vincent de Paul; William R. Stewart and Robert W. Hebbard of the State Board of Charities; Henry Heide, of the Mission of the Immaculate Virgin; John J. Pulleyn, John G. O'Keeffe and Joseph P. Grace, of the Emigrant Industrial Savings Bank; George J. Gillespie, Michael J. Mulqueen, Victor J. Dowling, of the Catholic Club; Richard J. O'Gorman, of the Catholic Protectory; Victor Herbert of the Friendly Sons of St. Patrick; Charles A. Peabody, of the Mutual Life Insurance Company, and Bird S. Coler.

Representatives of the Society of St. Vincent de Paul from Chicago, Boston, Philadelphia and other distant cities were present. In the pews were city officials, judges of the various courts, and men representing almost every sphere of industrial, commercial and professional activity in the city.

At the close of the Mass the Cardinal officiated at the final absolution, assisted by Father Mulry, Father Fitzpatrick and Rev. Dr. Kerby. The interment was in Calvary Cemetery.

VII

APPRECIATIONS OF MR. MULRY'S CHARACTER AND WORK

Mr. Mulry's ambitions and labors in behalf of the Society of St. Vincent de Paul enabled him to feel the joy of being the humble instrument for its reorganization on a more influential basis, but it was not given to him to lead in the progress of the consequent development. A special meeting of the Superior Council of the United States, was held in Washington on September 17, 1916, to fill the vacancy in the office of president occasioned by his death, and Mr. George J. Gillespie, who had been for several years vice-president of the New York Particular Council under the old régime and treasurer of its finance committee for many years, was chosen as the successor of Mr. Mulry and was the one to open the new epoch in the history of the society.

The annual meeting of the Superior Council followed immediately after this special meeting and Mr. Gillespie was installed in office. During the meeting the question of a memorial to Mr. Mulry was taken up with the result that it was

decided to establish at the Catholic University a Thomas M. Mulry Memorial which would be not only a national headquarters for the society itself, but for the use as well of all Catholic charities of the United States, and a repository for sociological data and a library of materials relating to Catholic charity work.

Following Mr. Mulry's death there was received at the office of the Superior Council of New York a very avalanche of letters from men of every rank and station in the community, his friends and associates in the fields of religion, charity and business, voicing their sorrow at his death and their appreciation of his character and work. They gave ample evidence of the many-sided influence he exerted in the city of his residence and throughout the nation, and of the high esteem in which he was held by men of the most widely diverging ideals of faith, politics, and opinion. A selection from the many hundreds of these tributes follows:

HIS EMINENCE JAMES CARDINAL GIBBONS,
Archbishop of Baltimore

The St. Vincent de Paul Society has suffered in the death of Mr. Mulry an irreparable loss. His absolute integrity of character won for him the confidence and esteem not only of his co-re-

ligionists but of all those who came in contact with him. His charming manners easily won the hearts of all those who met him either in his work as President of the St. Vincent de Paul Society or in the business world. His ability marked him as one of the leading Catholic men of the country. My confidence in him was unlimited. May his soul rest in Peace!

HIS EMINENCE JOHN CARDINAL FARLEY,
Archbishop of New York

In the death of the Hon. Thomas M. Mulry, K. S. G., for so long a national figure as the leading representative of the Society of St. Vincent de Paul in the United States, the cause of true charity in this city and throughout the entire country has suffered—I had almost said—an irreparable loss. But there is only one necessary Being in the universe, and out of the thousands who fell under the spell of his gentle influence, and were strengthened by his example, the good God will raise up another like to this valiant and chivalrous defender of the poor and the helpless.

His treasured fund of experience, gathered during nearly a life time passed in dealing with the delicate and difficult problems of every form of Christian charitable work; his unwearied devotion to whatever phase of benevolence he was

interested in, whether within the fold or without, earned for him a respect so substantial and so universal that his very name passed as sterling coin wherever it was current in the vast area of altruistic endeavor.

This wide influence was unsought by him. It came from a calm, dignified, but never haughty indifference to human respect. While his great heart was open to every cause or case of distress brought under his notice, he was not wantonly wasteful of the talent given him by the Father of the poor in such large measure of "understanding concerning the needs of the poor." He was gifted with a genius for weighing wisely questions that not rarely had given rise to wide divergence of opinion amongst his most devoted co-workers in his chosen field.

His rare tact partook more of the gentleness of the dove than of the ways of the serpent. Sincerity, so appreciated by men in every walk of life seemed the secret of his success.

He was no self-seeker. "Let thine eye be single" was the guiding star of his life, and this lesson he learned by listening at the door of the Tabernacle, and by kneeling frequently at the Holy Table.

As I look back over the years that I have known Mr. Mulry, I think of him as the personi-

fication of that virtue which St. Paul has described so beautifully. "Charity is patient, is kind; charity envieth not, dealeth not perversely; is not puffed up; is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil; rejoiceth not in iniquity, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things." Such was the Hon. Thomas M. Mulry, an ideal for the Vincentians of the future, a knight without blemish and without reproach.

MOST REV. ARCHBISHOP GLENNON,
St. Louis, Mo.

The late Mr. Thomas M. Mulry represented the strongest individual force in the cause of charity in the United States. He was interested in the movement making for the broadening and deepening of charitable work, not alone in New York, and the Eastern States; but in every large center throughout the country. He worked under high pressure and showed a consistency, thoroughness, and completeness of consecration, so marked in him, and so rare in others, which makes those who knew him feel that he had around him God's special providence; and that to-day, when his work is done, his company is among the saints.

MOST REV. ARCHBISHOP IRELAND,

St. Paul, Minn.

A "model Catholic layman" is the epitaph which, in justice, we should write in memory of Thomas M. Mulry.

Because he was the "model Catholic layman" we feel deeply his loss. His passing away was a loss to the Catholic Church, not only on account of his personal merits, but also—and largely so—on account of the abiding example which radiated from him far and wide among his fellow-Catholics and fellow-men.

Deeply permeated with the life and spirit of Catholic faith, his every act gave outward expression to his faith, and was a continuous example to those coming in contact with him.

Deeply Catholic, he was, at the same time, the business-man and the citizen: and all the more the thorough business-man and the loyal citizen, that he was the sincere and earnest Catholic.

The Society of St. Vincent de Paul, the country over, sees in his death a calamity to itself. None other, as he, was the typical Vincentian; none other did for the conferences in America such earnest and assiduous work. Over his tomb, the prayer of his brother Vincentians must be—May the Lord of Christian charity, the Saviour of men, raise up in America one fitted, as

was Thomas M. Mulry, to be the father and guide of the St. Vincent de Paul Society in America.

MOST REV. ARCHBISHOP MOELLER,
Cincinnati, O.

There is so much that could be said about the admirable character of Mr. Thomas M. Mulry that I shall not attempt to even mention his good qualities. All that I would say is embodied in the resolutions of respect, loss and sympathy, passed at the General Meeting of the St. Vincent de Paul Society of Hamilton County at which I was present. I could not but subscribe to all the tributes paid to the memory of the noble man. The country has lost a great citizen, the Church, a noble son, and the St. Vincent de Paul Society, a member whose place it will be difficult to fill.

RIGHT REV. BISHOP COLLINS, S. J.,
Kingston, Jamaica

Few men in our day have done as much for God and their fellow-men as Mr. Mulry did. God gave him great natural ability and the gift of rare faith and grace. One of New York's great and good men has gone to the great beyond.

The tears and prayers of orphan and widow, priest and Sister will follow him as they have followed no other man in our time.

RIGHT REV. BISHOP CONROY,
Ogdensburg, N. Y.

Mr. Mulry was a noble Catholic man. Conscience remained above all challenge throughout his life. His clear mind, clean heart and open hand impressed all who met him and stirred them to a keener sense of spiritual values in life. In his business, philanthropic, domestic and social relations he was the nearest approach to the ideal that I have ever seen. His gift in stimulating others to high-minded endeavor was exceptional. His self-forgetting generosity in giving credit to others was characteristic and inspiring. His memory cannot but endure.

RIGHT REV. BISHOP GRIMES,
Syracuse, N. Y.

I knew Mr. Mulry only in name till about two years ago. But since that time it seems as if I had known him for years. He impressed me by his grasp of things and his practical manner of dealing with the pressing charity questions of

the day. He was a Christian man of the highest type and a charitable man who stands alone in the present century. Honored and revered by all, from the highest ecclesiastic in the land to the humblest peasant, yet he was always the same ordinary every-day American gentleman. One might expect him to be a bit partisan and, like most charity workers, to favor his own Church which he loved so dearly. But no, he would never transform the bread of charity into a coin by which souls might be bought against the protest of the individual or the individual's guardian. He loved too well individual liberty, the principal characteristic of American freedom to be guilty of such a crime. Jew and Catholic and non-Catholic stood, in his mind, on an equal basis in this great country; and he firmly believed that these respective peoples should care for their dependent ones, bring them up according to their religious tenets, form their character and make of them loyal American citizens. He could not be convinced that the professional charity worker whose sole object in life is personal success, could effect any lasting results for good among the poor and needy dependent children. "Pauper Home" had such a dreadful sound in his ear, and he knew that it would have a more repellent sound still in the ears of those who would have

the misfortune to be brought up in it. Hence his whole study and ambition were to bring up these children in the various denominational homes even if they had not all the luxuries that State institutions give. They would have at least what the poor and the modest home of the tiller of the soil could afford and that would be sufficient to turn out the rugged American boy or girl. If they were comfortably housed, well fed, warmly clothed and soundly educated their success in after life was assured,—this was his conviction.

Mr. Mulry's life work is done. His body has returned to the dust whence it came and his spirit to God, his Maker, but his name and his fame as a Christian charity worker will go on forever. Notwithstanding the fact that Mr. Mulry was one of the most successful of business men, yet in ages to come he shall be recognized not as the man of affairs but as the president of the greatest Christian organization of charity this world has ever seen. In a short time we shall be gathered to our fathers and the veil of oblivion shall mantle our names and little shall those think of us who trip o'er the green on our graves, but the name of Thomas Mulry will go on increasing in honor, and his example in Christian charity will be a stimulus to others in the centuries to come.

RIGHT REV. BISHOP HICKEY,
Rochester, N. Y.

Men are remembered for their qualities and their deeds.

Applying either or both of these tests the memory of Thomas M. Mulry should be cherished and enduringly so. Nature was generous in her gifts to him. He was just and kind, strong and gentle, wise and discriminating, patient and forgiving, honest and prudent, a faithful son, a loving father, a devoted husband. In his religious life he possessed a faith as simple as that of childhood but of strength that was gigantic. Although reserve characterized his acts, it was especially a feature of his warm religious life—it was unostentatious.

A friendship of twenty years that frequently brought us into close relationship enabled me to discern the conscientious motive in his private and public life. If the performance of an act called for a violation of law, it could not be done.

No position or power could be so attractive that it would be taken by him at the cost of honor or of conscience. Few men enjoyed the friendship and respect of a circle that was at once so varied and so extensive and yet no man spoke more openly or more strongly in the defense of Faith and of the children of the Faith. A life of rugged honesty lived among men and for men

made all who knew him believe in him, and his affiliation with business or any undertaking begot confidence in it. He preferred to suffer rather than cause others to suffer. He lived for the good he might do and he did much good.

In that beautiful and unusual blending of qualities it seemed to me that he excelled in his calm, safe and prudently discriminating judgment. He stood as a conspicuous leader in a new epoch of Catholic lay endeavor and it is to be hoped that the lustre that to-day does honor to his noble life will be a beacon light to generations yet unborn for lives to be lived for God and humankind.

Thomas M. Mulry was known to men chiefly because of his practice of Christian charity—may he enjoy the perfection of that great virtue with the God of Love in the long day of eternity.

RIGHT REV. BISHOP KEILEY,
Savannah, Ga.

Mr. Mulry was the best Catholic layman that I ever knew. I met him first about twenty years ago in New York and am free to confess that I was disappointed when I met him. I had heard so much of him and, instinctively I suppose, had formed an idea in my mind of the man, which I had to correct. It seems strange to me now to

say, that I expected to find a very quiet, sedate and rather reserved gentleman. And I met a whole souled, attractive, genial man, who did not seem to have the remotest idea that he was in any way different from the rest of mankind. And now after twenty years have passed and I look back to the many meetings with him, my memory preserves the picture as I saw him first. No one who met him casually could ever have been persuaded that he was *the* Mr. Mulry whose name and charities were known of all men, and whose staunch Catholicity marked him as the ideal Catholic layman of the States.

He was the most modest, unassuming gentleman I ever met. I recall a tribute paid to him by a Protestant friend of mine: "I had heard much about Mr. Mulry before I ever met him, and when I became acquainted with the magnificent charities of the Conference of St. Vincent de Paul I secured from a Catholic friend of mine the life of St. Vincent, which I read with a great deal of interest; and then the more I saw and heard of Tom Mulry the more I became convinced that we were seeing day by day here in New York a part of the life work of Vincent de Paul carried out in the life of Tom Mulry."

I know that Mr. Mulry attained success in business. I know, too, that he so arranged his

hours of business that he could devote much time to the active work of a true Vincentian.

Though he made no ostentatious display of his religious convictions every one knew that he, before every thing else, was a devoted, loyal and practical Catholic.

I need not speak here of his charities for it were merely to tell what every one knows, though there were many, very many, kindly and charitable deeds done by him which are known only to God, Who rewardeth even the least thing done for Him and His suffering children.

Now that he is dead the inspired words of the Son of Sirach come to me:

“Help the poor because of the commandment; and send him not away empty handed because of his poverty.

“Lose thy money for thy brother and thy friend; and hide it not under a stone to be lost.

“Shut up alms in the heart of the poor, and it shall obtain help for thee against all evil.

“Better than the shield of the mighty, and better than the spear; it shall fight for thee against thy enemy” (Ecclesiasticus, xxix, 12, 13, 15, 16, 17).

The first thought that came to every Catholic heart when the news of his death was brought to us was: May God rest the soul of Thomas Mulry!

"We will not have you ignorant," says St. Paul, "concerning them that are asleep that you be not sorrowful, even as others who have no hope." How can we be without hope in his regard? Have we not the consoling words of our Blessed Lord and Master:

"Come ye blessed of My Father and possess you the kingdom prepared for you from the foundation of the world.

"For I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was a stranger and you took me in; Naked and you covered me; Sick and you visited me; I was in prison and you came to me."

And when they surprised asked when such things had been done by them He replied: "Amen I say unto you as long as you did it to one of these my least brethren, you did it to me."

I believe that there are few in the world to-day to whom these words of our Lord may be better applied than to Mr. Mulry, whose soul has long ere this stood before the merciful Judge, Who has told us how He will deal with them who have done works of mercy.

RIGHT REV. BISHOP McFAUL,
Trenton, N. J.

The death of Mr. Thomas M. Mulry has in-

flicted a loss not only upon his immediate family, friends and the Catholics of the Archdiocese of New York, but also upon the Catholics of the United States. His Christian example gave encouragement and impetus to Catholic charity throughout the land. He grasped the true note of Holy Mother Church in being an aid to his fellow men spiritually and temporally as well as in being catholic in the exercise of charitable deeds. His good works covered a wide field, as they extended to every section of the country. He recognized every man as his neighbor and, therefore, Protestant and Jew alike bear witness to his broad spirit of brotherly love.

In an age of scepticism he gave an example of deep faith; in a world striving after the vanities of the day his life points to the things that are eternal. A man of intelligence and ability, a financier and a student of men, he was an humble and devout Catholic.

A national figure in the St. Vincent de Paul Society; a notable factor in civic and public welfare, he easily became a leader in charity. The good he did in public life can be appreciated because seen by all men. His private charity however, is with God in secret. Like his model, the holy Ozanam and his patron, St. Vincent de Paul, he gave his means and himself as well.

We read in our daily papers of public investigations of the methods of charitable organizations. They often fail in neglecting the soul of charity, the spirit that moves a person to give or suffer for another. Before God the cup of cold water may weigh heavier in the balance than the rich man's gold, because it was given with a pure intention and in His name.

We erect statues and monuments to our illustrious statesmen and famous warriors, to men of science and intellectual research. Let us endeavor to enshrine the noble life of this man in the remembrance of posterity. We pray for peace on earth; we long for more love among men. Then, indeed, should we keep green the memory of this hero of Christian charity, who proclaimed by his noble life the very things we pray for.

What a rebuke is not his life to the calumniators of our Holy Church? More potent are such lives to dispel ignorance concerning her teachings than the most learned essays. These are necessary for defense, but those who are supporting themselves by disseminating falsehoods concerning our faith can be silenced, only by the lives of our loyal Catholics, which condemn bigotry and prejudice before the court of public opinion.

Since God has seen fit to take this noble Cath-

olic gentleman and public citizen from the scene of his good deeds, we pray that his reward may be great and that Divine Providence may inspire others to follow his worthy example.

RIGHT REV. BISHOP SHAHAN,
Rector, Catholic University.

It gives me great pleasure to express briefly the reasons for the esteem in which I held our dear departed friend, Mr. Thomas M. Mulry. I first met him on the occasion of the establishment of the National Conference of Catholic Charities, and I was then impressed most favorably by him. He seemed to me a man of profound and active faith, of broad and practical views, in close touch with all that the modern world could offer in the domain of charity, and at the same time able to dominate all purely philanthropic and secular progress from the standpoint of our immemorial Catholic principles. I have always felt that we owed very largely to him the success of the National Conference of Catholic Charities. His living interest in its organization and his many personal sacrifices for its growth and welfare encouraged greatly the original membership of the Conference, and filled them with new zeal and fresh resolution. We shall long miss his helpful wisdom and his sure guidance, but we are justly

hopeful that even now his intercession for us will be immeasurably more helpful.

LOUIS, COUNT D'HENDECOURT,

President-General, Society of St. Vincent
de Paul, Paris

On March 14th a brief dispatch announced to us the death of Thomas M. Mulry, who for more than ten years was the soul of our Society in the circumscription of the Superior Council of New York and who lately, by a unanimous vote, was called by his brethren to the Presidency of the new Superior Council of the United States.

The blow which struck the Conferences of the United States affected the entire Society. The direction given by Mr. Mulry to the Society in America, the example that he gave of charity, of effort and of devotion, have had an effect which has reached beyond the limits of the sections of which he had charge. He has been the model for Presidents.

Justice and clearness of judgment, unreserved attachment to the Society, exact appreciation of the needs of the people and of the mission which devolved upon us, an exact sense of situation in the application of methods in charity—such were the qualities which, added to a high elevation of thought, to faith and ardent piety, had for a long

time won for Mr. Mulry the attention of his brethren. They named him in 1885 member and later Secretary, of the Superior Council of New York. In 1898 he was made President of the Particular Council; in 1905 President of the Superior Council of New York and finally, in 1915, President of the Superior Council of the United States.

Whenever a plan was proposed to expand the work of the Society Mr. Mulry appeared as the natural leader, best prepared for the task to be undertaken. Loved and venerated by his brethren, he enjoyed in the United States, even among those who did not belong to the Catholic religion, an unquestioned authority in matters concerning charity. He knew how to lay foundations and to watch the growth of varied Special Works, undertaken with the breadth which characterizes American enterprise. He knew the power which the Society in the United States would gain if a more complete co-ordination were to reinforce the Councils and Conferences scattered over this vast territory.

By long and numerous trips, by meetings or conventions, by reunions organized in the cities where the National Conferences of the Society were held, by the maintenance of the official organ of the Society in the United States, the

Quarterly, he undertook to make the knowledge of our works and our spirit penetrate into the many different dioceses of the nation. He kept up an active correspondence with the Council-General, marked with the most trustful affection, which revealed the generous ardor of his soul, his capacity for work and the grandeur of his charitable aspirations. His advice and letters, above all his presence, encouraged zeal and excited good will. He brought into being, in regions still sparsely settled, Conferences that will be the starting point for future progress. He created the Metropolitan Central Councils, centers of action for each ecclesiastical Province. Before his death, he had the joy of seeing the realization of the work of unification for which he worked with ardor and of assisting at the solemn installation at Washington of the Superior Council of the United States, a worthy culmination of his efforts, a sign of new vitality for the Conferences and for our works in the United States.

Mr. Mulry's constant labor in the field of charity, added to his absorbing occupations in the business world, finally impaired his health. A few years ago, on the eve of a voyage to Europe, he underwent the first severe crisis, but, after some months of rest, he took up again the gov-

ernment of the Society and gave us the impression that his health had been completely restored.

When, in 1913, the Centenary of Ozanam united in a like sentiment of veneration for the memory of our founder the Conferences of the entire world, Mr. Mulry was obliged to forego the journey to Paris. It was a source of deep regret to us not to be able to welcome him at the headquarters of the Society and to testify to him our lively gratitude and our admiration for his indefatigable and fruitful activity.

God has called him at an age which would permit the hope that long years would still be accorded to him to complete his work. Providence judged that the hour of rest had struck. His merits, we are confident, will have already rendered him worthy of celestial joys that the Divine Master has reserved for the elect. Let us not cease, meanwhile, to pray in union with the members of the Conferences of the United States for the repose of the soul of their regretted President, and let us cherish carefully in our hearts the memory of his noble example.

EDWARD T. DEVINE,
Social Worker.

When word reached me of Thomas M. Mulry's death, it had been long delayed by the uncertain

ocean voyage, the vigilant patrol boats of England and the deliberation of the Russian censor. At the moment I was just starting on the long railway journey which spans Europe and Asia from the Baltic to the Amur. I feared that any message which I might send would come too late to mingle appropriately with the tributes of affection which I well knew would spring up in all the paths trod by the multitude of his friends.

Last Sunday afternoon I walked for an hour among the graves in the great convent of Novo-Dyevitchi, in the fields in the very edge of Moscow. On a tombstone of the sixteenth century I saw a small bronze tablet with three simple Russian words of which the meaning was clear even to one who knows but little of the language. *Bil dobru chelovek*: He was a good man.

What more or less can we say of Thomas Mulry. For one I would have said it sincerely, with all my heart, at his open grave; and now that there has been time to reflect upon his self-sacrificing and long-continued labors; his complex activities in many fields, religious, charitable, political, financial, industrial and social; the many conflicting interests and views which he had so often to reconcile, I write it deliberately, with all my heart, to be sure, but also with the confident approval of my mind's best judgment. He was a

good man in his family, in the circle of his friends, in his spiritual aims and in his practical affairs. Goodness does not mean softness and I do not mean to suggest that he was good in the sense in which that word has been used in contrast with efficient. Goodness does not mean sanctimoniousness, and I do not mean to suggest that he was without his full share of humor and good fellowship. Goodness, as I think the mediæval Russians used the term on the tombstone, implies strength of character and good sense and sound judgment and if so Thomas Mulry might lie comfortably beneath the epitaph.

I have heard him speak often of those with whom he differed, whom he was at the time perhaps opposing vigorously in some matter ; but his language on such occasions was moderate and he did not impugn the motives of his opponents. He was far more often defending or finding some explanation than going out of his way to attack individuals. He was a doughty advocate but a poor critic. He might be unwilling to make advances to a man who, as he thought had wronged him or his cause, but he did not cherish an animosity or a personal grudge. He believed profoundly in co-operation, in conciliatory methods, in harmony and good will. If people made mistakes he liked to remember their good deeds of

former times. If his friends were violent in their feelings he counseled moderation. If men would not do what he thought right from the motive which appealed to him, he would try to find some other motive which would lead to the same result.

I think that loyalty was his dominant characteristic. Of his patriotic loyalty to the nation and to his political principles, and his devout loyalty to his Church and faith, it is more appropriate for others to testify. Of his loyalty to his friends, to the great charitable interests with which he was associated, to the fundamental principles of brotherhood and personal service, I claim the right to testify. Many have known him longer and more intimately, but for twenty years, I have had daily evidence of his influence in the community and his steadfast loyalty to the causes for which he worked. I yield to no man in my admiration for his straightforward, dependable character. I shall treasure the memory of his friendship. I shall not forget that his heritage to us is not one of partisanship, or bigotry, or personal rancor, but one of Catholic charity, of genuine good will, of tolerance, of patience, of loyalty to conviction, of plain and truthful speech, of simple and unaffected manner and decent behaviour, of utter fearlessness among men, of humble recognition of the religious motive as

transcending all others in the ordinary events of daily life.

It would be difficult to exaggerate the value of his unique services to the community and to the nation. Perhaps my Catholic friends will not be offended if I attribute his success in a small degree to the fact that he had some Protestant ancestry. This I think enabled him to appreciate more easily the point of view of those with whom there was occasion to co-operate, or to win over to his own view. My explanation may not be the right one. Some men have the natural gift of putting themselves in the place of others by the aid of their imagination and sympathy alone. However it came about, the fact is that he was conspicuously successful in reconciling, not by superficial compromise but by helping to find a deeper, substantial foundation of agreement. He was fond of saying of any one of whom it was true; you did not have to find out what he thought from some third person. He did not object to a difference of opinion provided the other was frank and above board. On this basis minor and unessential differences could be brushed aside and real issues joined, either for friendly adjustment or, if that is not possible, at least by an agreement to disagree.

In the field of philanthropy men have been

needlessly separated by minor, unessential differences. Many of these Thomas Mulry helped to dissipate. There are other more fundamental questions, springing from diverse traditions or beliefs, which remain. These he helped at least to clarify and to put in their proper place. Until the millennium they will not disappear, but they will cause less friction and trouble, the more we all work and bear ourselves towards our fellow workers in the spirit in which he bore himself and worked.

JOSEPH A. KERNAN,

Vice-President, Metropolitan Central Council of New York

Brother Mulry became a member of the Superior Council of New York in 1885—under the administration of the late James Lynch—and it is from about that period that our friendship and intimacy dates.

Two years afterward he became the Corresponding Secretary of the Council—succeeding the late Franklin H. Churchill—an old member of the Council and a lawyer of distinction, whose ill health forced him to resign and who finally died not long afterward at the home of his brother, Capt. Churchill, U. S. A., at Newport, R. I.

In this capacity Mr. Mulry manifested a remarkable talent for a young man who was not a "University" man nor a professional one.

In looking over some of the correspondence some years later I readily saw how well it was conducted, how intelligently he smoothed over difficulties which arose in councils and conferences, and with how much real diplomacy he managed to reconcile officers and members who were dissatisfied with each other, and his letters to that end breathed the real Vincentian spirit with which the writer was imbued and invariably resulted in restoring harmony.

It was an acknowledged fact that up to the time of his becoming third Vice-President in 1899 there was little disposition in the council, as such to affiliate with the Charity Organization Society. Mr. Mulry had "made a break" in becoming a member of it in 1896 and very soon became a very active and important one and remained in its Central Council till his death.

I remember being present at a meeting of that Society, or was it the National Conference of Charity, which was held in the former hall of the Young Men's Christian Association, Twenty-Third street and Fourth Avenue, where he was then a power as a champion of Catholic charities as he was afterward a prominent force in

the National Conference of Charities, so much so that he was President of one of its conventions.

While the late James E. Dougherty who was a most devoted and zealous Vincentian was named, with myself, as Vice-President, by the late Jeremiah Fitzpatrick, might have succeeded at his death to the Presidency of the Superior Council, neither of us aspired to that distinction and both were decidedly of the opinion that the third and youngest Vice-President, was the coming man. Needless to say that the unanimous approval of the choice by the Society here and the Council-General in Paris followed as a matter of course. What he accomplished during the years of his Presidency will be related by others.

The esteem and affection in which he was held by all who knew him in the United States was fully equalled by the members of the Council-General in Paris.

ROBERT W. DE FOREST

I first met "Tom" Mulry, as I later learned to call him, nearly a quarter of a century ago. He burst into my office one day, with fire in his eyes and the flush of anger on his cheeks, to demand the immediate release from the New York Orphan Asylum of two children of Roman Catholic

parents who he stated had been illegally and improperly "kidnapped" by that Protestant institution and were kept away from their Roman Catholic relatives. He was evidently spoiling for a fight and fully expected it. I was at that time representing the New York Orphan Asylum, and surprised him by immediately agreeing that if the facts were as he stated them, the Orphan Asylum would be only too ready to give up the care of the children to their relatives. This was the beginning of my acquaintance with Tom Mulry, which in later years developed into a close friendship. It was some time, I think, before he really forgave me for not giving him the fight he expected. Since then we have been closely associated in charitable work. He realized at the outset that for me humanitarian work had no boundaries based on religious faith, and I came to know the same of him. Not that he was to me ever anything but an earnest, loyal, and I may say on occasion aggressive, Roman Catholic, but he had the same breadth of view in humanitarian work which I and my and his other associates in the Charity Organization Society have. For he became an influential member of the Central Council of the Charity Organization Society and served as such from 1896 until the time of his death, and in this capacity he was

always ready to give service and advice on the broad lines of his experience.

He and I were associated in the work of the National Conference of Charities and Correction. I was President of the Conference in 1903, and it was a great pleasure to have him follow me in this office in 1908. It was a satisfaction to me to have Mr. Mulry President of this national body not only because he was himself but because he was a Roman Catholic. I felt that his presidency marked a greater degree of co-operation and sympathy between Catholic and Protestant charities than had theretofore existed, certainly in the national field. Such co-operation already existed in New York, the city which Mr. Mulry and I call our own, and now exists to a greater and more satisfactory degree than ever before. That this is so is, I think, very largely due to Mr. Mulry and his associates in the Society of St. Vincent de Paul. He and they have distinguished between non-sectarian humanitarian effort in which Protestants took part for broad humanitarian purposes, and such efforts in the line of proselyting and have learned to join in the former line of effort however much they opposed the latter.

Tom Mulry's friends (and they are many) will miss him as a warm, loyal, sincere friend.

The public will miss his potent influence in that broad humanitarianism which should and does at the present time unite Protestant, Catholic, and Jewish charity in our City of New York, and in this respect gives such an example to other cities in our country. He will always be remembered as a protagonist in support of this policy in his own Church.

ELBRIDGE T. GERRY

Helpless children in New York City through those who are interested in protecting them and punishing cruelty to them mourn with unfeigned sorrow the death of the late Thomas M. Mulry. Mr. Mulry's character appeared forcibly in his loyalty to principle rather than to party; to the substance rather than to the form of things and to the rescue and improvement of the unfortunate rather than to particular organized or scientific methods.

Courage without rashness, firmness without stubbornness and devout religious spirit in his daily life, were among the qualities of the man which won the respect and affection of all who knew and learned to know Mr. Mulry. He was a consistent and devoted friend to the New York Society for the Prevention of Cruelty to Chil-

dren, and furthered every work of that Society with his counsel and support.

In the recent New York State Constitutional Convention, where his last distinguished public service was rendered, his voice and his vote were ever to be heard on the side of the greatest good to the greatest number.

The gratitude of every one who has the work of our societies at heart should ever go out to the memory of Thomas M. Mulry.

ROBERT W. HEBBERD

Mr. Mulry thought well and spoke well of others always. During 30 years of friendship I never knew him to display animosity, resentment or unfairness. His native shrewdness, his quick understanding of delicate and intricate situations, his tact and judgment would have made him an ideal ambassador. While he was thoroughly devoted to the interests of his Church I never knew him to speak with disparagement of those who held other religious views. In the death of Mr. Mulry his Church and its charities have suffered irreparable loss and his friends have lost a friend whose loyalty no one can measure. My own grief is very deep and lasting. For the mighty works of charity that he wrought patiently and without ostentation for the poor of the city, the state and

the nation, may his great soul rest in the enduring peace of Heaven.

CHARLES D. HILLES

Mr. Mulry had an engaging personality. He touched life at many points. He ennobled life where he touched it. His self-control might have been mistaken for shyness. It was, however, a self-control that extended beyond countenance to heart and mind. I never heard unmeasured words or harsh judgment from his lips. Moderate as he was in expression, he knew his own mind thoroughly and he maintained his convictions with a wonderful sense of situation. He knew how to yield and how to compromise rather than accept defeat, but his first judgments remained unchanged. This unusual combination of intelligent opinion, moderation in expression, willingness to see the other side and surrender of non-essentials when necessary, together with a warm heart and entire fearlessness were features of Mr. Mulry's character which won friends in every walk of life and gave him marvelous influence as advisor or arbitrator in affairs.

Mr. Mulry was a conspicuous figure in the private charities of New York for twenty-five years. We met fifteen years ago in work for dependent children. I represented the Juvenile Asylum.

He represented the Catholic Charities. I doubt if I ever thought of him as a Catholic. I doubt if he thought of me as a Protestant. We seemed to understand each other instantly through a common purpose to help educate and inspire dependent children.

I well know that Mr. Mulry drew the inspiration of his wonderful work in charity from his religion. He was one of the most devoted and consistent of Catholics. His sympathy and zeal, however, extended beyond the children of his own faith. Protestant, Jewish, Catholic dependent children had need of him and of his solicitude. That inspired and won him. He never aimed to obtain aid or concessions of laws to protect those of his own faith to the exclusion of the interests of others who did not share it.

Mr. Mulry's great influence was used continuously for the welfare of all private institutions. He believed that private institutions for the care of city dependents were working progressively toward high standards and he had a competent business man's understanding of the necessity of having progress wait on the means to make plans effective. He knew in his varied experience that the institutions fell short of their own ideals because public support fell so far short of the actual cost of service. Yet he was always optimistic

because he saw with the definiteness of a practical man the continuous and fruitful advance that private institutions had made in spite of this handicap. This situation placed a heavy burden upon the trustees and managers of private institutions. This burden won for them the sympathy and restless efforts of his heart and mind.

Mr. Mulry more than any other individual deserves credit for the harmony that has existed among the representatives of our institutions, Jewish, Catholic and Protestant. He seemed always to take it for granted that we should and would work as one united company. In that same spirit all of us have kept the faith these many years. The harmony has served the interests of the children no less than others of the city and it has served as the basis of enduring and happy friendships. Let us hope ardently that this fellowship and harmony may endure to honor the memory of the good man who made it possible.

It is not easy to sum up the life and work of a sincere and deeply religious man who deliberately gave the best that was in him to the service and safety of the sick, the unfortunate and the needy. The world lost a really useful man when Mr. Mulry died. It has lost many such men. As I pass in review the years and the men that I have

known, I recall no one quite like him. He seems to stand apart, quiet, self-possessed, at times a little grim with a keen sense of humor, sometimes edged with gentle satire; earnest with a great heart full of sympathy and kindness; with one consuming aim in life, the support and development of public and private charity. I know no one to take his place.

MORRIS D. WALDMAN,

Executive Director, United Hebrew Charities, New York City

It is a great though sad privilege to be invited to pay a tribute to the memory of the late Thomas M. Mulry.

I recall, when I first met Mr. Mulry shortly after I had taken up my duties with the United Hebrew Charities, my surprise to find a man who was so distinguished in public service, so modest in demeanor and so democratic in manner.

It was at a meeting of a sub-committee of the local Red Cross Society, at which the needs of the families who suffered as a result of the Washington Place fire, were being considered. I met him subsequently at all of the conferences in connection with that work and could not help but marvel at the sacrifice of time and energy which

this busy man of affairs so unostentatiously made on behalf of the afflicted families.

Subsequently I came in touch with him at meetings of this group after other disasters which required the help of the Red Cross Society in this city. And from these meetings and others of a different kind but all in the interests of the poor and the downtrodden, there developed a friendship which I prized exceedingly and the memory of which I shall treasure always.

I recall, when the Lætare Medal was conferred on him, the keen pleasure I derived in witnessing this interesting and impressive ceremony, held in honor of a man who had eminently earned this great mark of distinction. I could not have been more genuinely moved if this distinguished man had been bound to me by ties of race and kinship.

All of my co-religionists who knew him entertained the same warm regard for his personality and the same high respect for his integrity and ability. For a man to have evoked such feelings from citizens of every shade of belief is the best evidence of his tolerance and breadth of sympathy.

In the light of this, his devotion to the people of his own faith and his loyalty to his own Church demonstrates that a man may adhere strictly to the traditions of his people and the tenets of his

religion, and at the same time possess a liberality of sympathy as wide as humanity itself.

The interest which he took in the work of our Society on behalf of the Jewish poor was continuous and stimulating. The regard and esteem in which he was held by the trustees of our organization and the sorrow which they all felt when they learned of his demise is faintly indicated in the resolutions adopted at a recent meeting of the Board of Trustees, the first held since his death.

THEODORE ROOSEVELT

There are few men I have ever met for whom I have had more sincere regard and admiration than for Thomas M. Mulry. I do not know anyone in New York who did better work. I valued him as a friend and respected and admired him as a citizen.

BIRD S. COLER,

Former Comptroller of New York City

Thomas M. Mulry was so modest a philanthropist that he might have passed from the world unnoticed but for the strange way in which the splendor of his spirit was reflected in the things he did. Men could not look upon the wonderful work of charity that had been so

largely under his control without turning to seek the source of the beautiful light that transfigured everything his genius touched. That was why Mr. Mulry was so well-known among his fellows; that was why his name will live long in the memory of the people of this country.

Had it not been for this strange fact, the world might have lost the value of his example. It might never have been known that his striking success in the affairs of life, his brilliant management of great business interests intrusted to him, had involved no disregard of the precepts of his religion. In an age when we hear a great deal about the inconsistency of religion with the practical affairs of the world, Mr. Mulry's example is a shining proof that there is no real inconsistency, that a man may be true to every commandment of his church and yet make his way to the very forefront of financial affairs in the greatest financial centre in the world. It would have been a pity had that lesson been lost—the youth of the country is in sore need of such an example.

It was quite outside Mr. Mulry's own thought that his personal life was exemplary in this noble way. Full of that deep devotional spirit without which philanthropy became a humbug, this unostentatious lover of his fellows used his great mind

and even greater heart, his genius for organization and his wonderful energy, to ameliorate the woes of the unfortunate, and it was no part of his desire that the world should know the clear warm depths of his soul out of which flowed sympathy for the suffering as from a fountain. What glory there was in the work, he desired reflected on the Divine Source of his inspiration. He helped the poor for the love he bore them, and for the glory of God.

We live in a day when parasites fatten on philanthropy, when it is not considered disgraceful, under some forms, to take spoil from the poor. We live in a day when there is a well organized effort to place control of all the work of charity in the hands of those who regard philanthropy as a means of livelihood. In such a day the example of Mr. Mulry stands out in wonderful power and beauty, and the memory of his clear benevolence lives to guard the poor and the weak, and rebuke their despoilers.

SETH LOW

It has been my pleasure to co-operate with the late Thomas Mulry in works of philanthropy for many years and it gives me pleasure to bear testimony to the value of his service in such fields.

LOUIS MARSHALL,
New York City

With every desire to be moderate and restrained in my estimate of the character of Thomas M. Mulry, I can say nothing less than that he was one of the noblest men whom it was my good fortune to know. He was the embodiment of simplicity and modesty, of sweet reasonableness and unselfishness. He never flinched in his devotion to a cause in which his heart and mind were enlisted. Self-sacrifice was to him a pleasure, and service to his fellow-men was regarded by him as an inestimable privilege. His conception of charity was in itself a religion. His heart was filled with love for those in distress; the orphan and the homeless, even the delinquent, were always sure, not only of his sympathy, but of his active assistance. He was the very soul of goodness. He was ignorant of prejudice and intolerance. He believed that all men were equal in the sight of God. He was also blessed with a civic consciousness. There was no movement which contributed to the public welfare which did not have his moral support. He loved the city and the State in which he dwelt, and was tireless in his endeavors to elevate public standards. Although those who were near to him appreciate how extensive his activities were, he little cared

for public recognition, but proceeded without ostentation, without the blare of trumpets, to satisfy his own conscience by performing what he conceived to be his obligation as a man and as a citizen.

I first became acquainted with him as a member of the Commission appointed by Mayor Low to investigate the riots which attended the funeral of Rabbi Joseph. I last met him as a fellow-member of the Constitutional Convention of 1915. On both occasions he manifested the same spirit of fairness, justice and righteousness which characterized him throughout his useful life, and which endeared him to all who came in contact with him. It is these qualities which gained for him the admiration, the respect and the love of his fellows, and which will make his memory a blessing for future generations.

Emigrant Industrial

Savings Bank

The Emigrant Industrial Savings Bank at a special meeting of its Board of Trustees, held at the bank, No. 51 Chambers Street, Manhattan, on March 11th, 1916, unanimously adopted the following memorial of its late President, Mr. Thomas M. Mulry:

Thomas M. Mulry died at his home in New

York City on March 10th, 1916. He was elected a trustee of this Bank on December 12th, 1901. He served as a member of the Executive Committee during the years 1904 and 1905. He was elected President of the Bank in January, 1906. For more than ten years and until his death he served continuously in that office.

When Mr. Mulry entered its board of trustees he was celebrated among the varied groups of the citizenship of this great city as a leader in the charities which have made it famous. He gave to the bank the service of a devoted and able advocate of the charity which it particularly serves, the fostering of thrift among the people.

He was progressive and wise in considering new methods. He was courageous in carrying into action the results of his careful thought upon the bank's affairs and its circumstances. He brought to them an experience of more than thirty years in large business in this city of his birth. He was particularly skilled in the management of many men of every condition.

He found the bank already a leader among the great savings banks of the world. His death finds it the largest of all institutions of its kind. The banking house in which he first found the bank has given place to another tenfold as large.

His personality gave to this bank an asset of

the greatest value. His integrity, his wisdom, his charity were known to all. The poor trusted him completely. His reputation as a just man was known throughout the nation. His character was gentle and humble. He was beloved by all whom he met in the course of his duties. His advice and assistance were sought by the great and the powerful and by the lowly and the weak alike.

The trustees of this bank have always loved him. They owe to him gratitude for his enthusiastic service in his office as President. His unselfishness and true affection were shown in all his relations with them. He was truly the most beloved of all the members of the board.

He died suddenly in the midst of his activities for his fellow man and for God. Surely he has received the welcome of the good and faithful servant.

CHARLES A. PEABODY,

President, Mutual Life Insurance Company

The death of Mr. Thomas M. Mulry came at the end of ten years interested service as a Trustee of this Company and his loss has been felt by us all. One of the reasons for the selection of Mr. Mulry as a Trustee of so important a fiduciary institution as The Mutual Life Insurance

Company of New York, with its hundreds of millions of trust funds to administer—funds accumulated for the benefit of the widow and orphan which must be faithfully and skillfully guarded—was because of his known integrity and his deep interest in the welfare, financial, as well as moral and religious, of his fellow men.

He served for years with great regularity upon one of the important committees of the Board and his interest in the work of the Company never flagged. I am glad of this opportunity to add my word in praise and appreciation of our late associate, Thomas M. Mulry.

VIII

PAPERS AND ADDRESSES

There was hardly any gathering of importance among the workers in organized sociological, and charity movements, in any section of the country, for which Mr. Mulry's presence was not sought. He read many papers and made many addresses that attracted wide-spread attention at these conferences. In 1911 he also contributed an introduction to a "Life of Frederic Ozanam" by Kathleen O'Meara. From these addresses and papers the following selection has been made:

The Government in Charity

*(Paper read at the National Conference of Catholic Charities, at Washington, D. C.
September 23, 1912.)*

It is a fundamental principle, universally recognized and quite generally conceded as a proposition admitting of little dispute, that under the present conditions existing in our social fabric, upon the State or Government necessarily must devolve the duty of making suitable and adequate

provision for such of its dependent citizen wards as, by reason of old age, mental or physical sickness or other infirmities, are found incapable of properly caring for themselves. Likewise, it must be conceded that it is highly incumbent upon the State to extend its protection and support to such children of its citizens as have been deprived by death or other circumstances of the care, support and protection of their parents or natural guardians.

While the righteousness and unquestionable propriety of the State's caring for its dependent wards everywhere is conceded, a careful study of the question will serve to disclose the fact that, though statutory provision is made for Indians on their reservations and for dependents in the District of Columbia, and pensions automatically are set aside for the purpose of relieving war veterans, absolutely no mention is made of the word "charity" in the Constitution of the United States. Again, upon any extended examination of the constitutional aspect of the subject, it will be found that, in the constitution of no State, outside of North Carolina, is the obligation of the State to care for its dependents clearly defined.

Notwithstanding the absence of any constitutional enactment making it obligatory upon the part of the State to provide for the dependent

wards of the community, the duty of the State in such matters is everywhere quite generally recognized and accepted, and rarely is objection raised by the better-circumstanced citizens when taxes for the support of the indigent poor are levied upon them. Where, however, the State, usually after mature deliberation and an examination of the subject, enacts special legislation and enters upon any settled policy of administration in its public relief and charities contemplating the use of established and well-organized private agencies, at once the question is agitated of what properly may be designated the right method of distribution of State aid or public relief. Simultaneously widely diverging views will be discovered and much adverse criticism is sure to be leveled at the policies adopted in certain States or sections of the country, should they happen to conflict with the views of such of its citizens as are opposed to any form of public aid or grants to institutions or agencies not wholly under State control.

Governmental aid, or more properly speaking, the relation of the State to affairs of charity conducted under private auspices, at best is a much vexed question and one which it suffices only to mention when immediately determined opposition will be encountered and attended not infre-

quently by discussion of an acrimonious nature. In fact, my observation and experience in the matter have been such as to lead me to doubt gravely if it were at all possible to select a subject more likely to serve to center about it a greater array of differences of opinion, or more certain to provoke unwarranted disturbance among those participating in any discussion of its varied aspects, than this same question of the relation which the State should bear to its dependent poor. Those of us who have had experience in the matter appreciate fully that the dangerous rocks, seriously disturbing and impeding safe navigation in the otherwise smooth waters of any discussion of charitable affairs, are the much-debated questions of what properly should constitute State supervision, public aid to private institutions, and the relations which should exist between the State and private institutions, especially those in receipt of public money. It is to the discussion of these important subjects that I shall devote the major portion of my address this evening.

STATE SUPERVISION.

The question of State supervision, especially of private charitable institutions, has been made the subject of much varied discussion in the past

and it still continues to engage the attention of those interested in charitable movements. While, quite ordinarily, it is found that there is a substantial agreement among all our citizens upon the main point that, in the prosecution of any work of charitable or correctional endeavor, some sort of State supervision is demanded; and while it has been demonstrated repeatedly that, when properly conducted, such supervision is most helpful to the institution and advantageous to the State and its dependent wards, nevertheless, it is an undeniable fact that much strenuous opposition may be expected in some form or other whenever one seeks to bring about the introduction of the system into sections of the country where previously it did not obtain.

It happens not infrequently that the authorities of some of our private institutions, sincerely believing that the establishment of State supervision can only mean a threatened invasion of personal rights and a most decided advance in the process of the centralization in the State of all forms of charitable and correctional activity, find considerable difficulty in giving their assent to the introduction of the plan into the States of which they are residents. They become more determined in their opposition when brought into contact with extremists who argue, somewhat in-

consistently, for the adoption of a system of supervision so complete and vigorous in its details as practically to amount to State control. Both attitudes unquestionably are wrong, and it is only in the happy medium of these extremes that any proper solution of the problem is to be had.

Undoubtedly it must be conceded by all right-thinking members of the community that, especially where the public contribution to the support of the inmates of an institution under private control, the State has every right to adopt measures of a supervisory nature in an endeavor to determine accurately that the money appropriated is expended for the purposes intended. To grant the reasonableness of this argument must likewise necessarily imply an admission that the adoption by the State of some sort of supervision becomes an imperative duty. In the State of New York private institutions, even though not directly in receipt of public money, usually have their taxes and, in a number of cases, even their assessments remitted. It would seem eminently proper, therefore, in such cases at least, that in consideration of the privileges extended, the State should at least possess the right of instituting reasonable methods to ascertain the exemption granted and whether they are actually performing the work they pro-

fess to accomplish. In addition, the taxpayers, upon whom necessarily must fall the added burden of the remitted taxes, most assuredly are justly entitled to some sort of authoritative examination which will acquaint them thoroughly with the manner in which the money appropriated by their disbursing officers is expended. The visitorial or superintending power vested in the State in respect to charitable corporations created by it is nothing new. It is indeed of very ancient origin and is discussed by all the law writers on the topic.

Putting aside entirely the question of the inherent right of the State to supervise private institutions in receipt of public aid, it must perforce be admitted that the life, health and happiness of all those who are compelled by reason of poverty or infirmity to seek admission into private institutions, most assuredly should be objects of solicitude on the part of the State. We must hold at least, that the State should adopt such measures as will guarantee it in exercising some reasonable supervision over the conditions under which its dependent wards are compelled to exist. Surely, it must appeal as most reasonable for the public to demand that, over the extensive and, in most cases, complicated systems of charities and correction existing in all our

great commonwealths the State should have some one department of its government charged specifically with the duty of inquiring from time to time into the management and operations of such institutions and organizations within its borders caring for the dependent and delinquent wards of the State. Without such supervision it is well-nigh impossible for the State and the public at large to have any proper concept of the real needs of these dependent classes and of the measures which should be adopted for their proper support. In addition, State supervision over charitable and correctional institutions would appear most necessary, to hinder misrepresentation in the mind of the public, and strange as it may seem, to safeguard, in a way, those responsible for the conduct of the work. They frequently need protection against the slanderous charges which sometimes are lodged against even the authorities of some of our most worthy and best-managed institutions. It is to meet all these varied requirements as fully as practicable that state boards of charities, possessing supervisory powers, have been created in a large number of the different States of the Union.

One of the most forcible arguments which may be advanced in defense of the principle that it is the right and duty of the State to supervise and

inspect the work of private institutions caring for its citizen poor, is to be found in the Thirty-second Annual Report of the New York State Board of Charities, made to the Legislature in 1899:

Under our theory of government, the State is, in temporal matters, and subject only to the Constitution of the United States, supreme over all within its jurisdiction (otherwise it would cease to be the State), and possesses authority to exercise for the common good of its people certain powers known as "police powers," whereby, to use the language of an important judicial decision, "the health, good order, peace and general welfare of the community are promoted." These powers, which cover, and to a large extent, regulate, many of the fields of life's activities, are appropriately divided into classes, and delegated to public officers, whose duties are set forth in laws framed by the Legislature, and, in the case of the State Board of Charities, also in the Constitution.

As the result of experience and observation, the State has found that, for the individual good and the common welfare of its citizens, it is important and necessary to visit, inspect and supervise the work of its public and private charities.

Grave abuses of various kinds have not been uncommon in charitable administrations, and as such administrations are carried on presumably for the public good, and voluntarily to perform certain services for the State, as well as to gratify the charitable inclinations of their members, it has been found desirable that they should be under the watchful eye of somebody of competent jurisdiction, with

power to protect the interests of the public, and especially of the poor, in whose name and for whose cause the benefactions of individuals are intrusted to those voluntary almoners.

It is certainly conducive to the welfare of the State, of which so many citizens are applicants for charitable assistance of one form or another, for some responsible authority in the State to make certain that the inmates of charitable institutions receive proper care, that those capable of instruction be given the benefits of an education, and that moneys donated for the relief of the poor are honestly and judiciously used. Furthermore, it is to be assumed that no institution of charity which is properly conducted need have anything to fear because of the visitation, inspection and supervision provided by law, while, on the other hand, it is difficult to imagine how any honest interest in the State can possibly be benefited by the concealment of evils and abuses in such institutions. As a general proposition it can safely be asserted that the more the financial and other operations of charities are subject to impartial official scrutiny, the better are the results obtained.

One has but to contrast the conditions obtaining in the almshouses to-day with those existing thirty years ago to have placed before him ample proofs of the wonderful improvements brought about solely because of the State's supervision over its charities. Time was when the pauper, the insane, the criminal and the destitute child were all indiscriminately huddled together in the neglected and badly managed county almshouse.

Absolutely no attempt at segregation or classification was made, and in the entire management of the system there was to be found an utter absence of any systematic effort on the part of those responsible for the conduct of the work to uplift the poor unfortunate out of the mire of despondency and neglect into which his sad condition had brought him. Often could be witnessed the wretched spectacle of the helpless, aged poor and the defenseless dependent child auctioned off to the lowest bidder, thereafter to be submitted to a condition of slavery infinitely worse than that endured by the unemancipated negro of the slaveholding countries. All this was done under the miserable plea that the county should be saved the expense of the maintenance of the unfortunate. From time to time, during the forty years it has been my privilege to be closely identified with charitable work in the State of New York, I have seen children of very tender years forced to labor in the fields from early morn to late at night, deprived of every facility of education and advancement, clothed wretchedly, undernourished and miserably kept. Often I have witnessed the weak, feeble and underfed aged man and woman compelled to work despite the pitiable wretchedness of their condition. Slaves were treated better than were those poor, neglected souls, looked

upon as social outcasts, and forced by circumstances, over which they had no control, to lead a life of hell on earth, all because some heartless, cruel overseer of the county poor, in his niggardly desire to make a so-called good financial report, had parceled them off to the lowest bidder. Did the villainy cease there, and were the poor, unoffending unfortunates treated with any slight degree of humanity, their portion might not have been so difficult to bear. God only knows to what sufferings they were subjected at the hands of these heartless traders in human flesh who sought to make up, by labor, the price of their original in-human investment.

Happily, this condition no longer exists. The community, aroused to the indignities heaped upon the poor unfortunates, gradually adopted remedial measures. In 1867 the State Board of Charities was established in New York and invested with authority to regulate and supervise the care of the dependent, delinquent and sick poor throughout the State. From its very inception the New York State Board of Charities has had among its members men of intelligence, unselfishness, earnestness and untiring zeal, who gave generously of their time, working constantly, and gradually succeeding in welding the work into such shape that to-day the State of

New York stands prominently to the front in its care of the dependent and unfortunate. These men have made history in charity work and their names ever will be mentioned with respect and esteem.

What is true of New York applies with equal force to other sections of the country. If the system of charities, state, county or municipal, is wisely to be administered, then the necessity for the establishment of some sort of supervisory board at once becomes apparent. A board of state charities, endowed with rightful powers and exercising such powers wisely and judiciously, at once becomes in the community a most powerful instrument for the accomplishment of much good. Through the introduction of a methodical system of inspection and examination of the charities of the State, it will be enabled to compile a valuable fund of helpful information which may then be placed at the disposal of the boards of managers and competent executive officers of private institutions. The experience gained by impartial and judicious examination of the various charitable institutions and agencies will be of vast assistance in guiding charitable efforts generally and in bringing about proper classification and co-operation among the different institutions.

There need be no fear entertained by institutional managers that to allow State supervision would be to invite State control and eventually lead to the establishment of a system of supervision so irksome in its requirements and demands as to tend to hamper and impede their work.

As a rule it will be found, quite generally, that State boards will exercise the powers granted them in an impartial and reasonable manner; that the State inspectors will visit and inspect as sympathetic friends, not as carping critics; that where reforms are found needful, such reformation will be suggested wisely and kindly. Carried on in this way, the wisdom of such supervision will be apparent to all and there will be no occasion to fear an invasion of private rights and a forcible transfer of private responsibilities.

PUBLIC AID TO PRIVATE INSTITUTIONS.

There are few subjects about which has centered such a storm of criticism and opposition as the question of public aid to private institutions. While granting the right and duty of the State to care for its dependent and delinquent poor, many there are to be found, in every section of the country, protesting vehemently against any use by the State in its care of the poor, the erring and defective, of any institution other than those

absolutely under the State control. Even though it can be shown that the State in adopting the use of private agencies in the care of its dependents is the gainer thereby, these same people are still to be found protesting, solely because the institution, no matter how efficiently organized and managed, happens to be under private auspices. A word or two about our private institutions will not be amiss.

The system of private institutions is founded largely on the principle that, to carry on effectively any work of charity, the influence of religion is a most essential element and cannot be neglected or overlooked if lasting results are sought to be accomplished. Since belief in the theory dictates the conviction that to each denomination should be delegated the care of its own dependents, in order that, while they receive every temporal comfort and relief, opportunity may also be afforded, through the softening influence of religion, to instil in them sentiments of respect and love for law and order and decency which will foster in the young a desire to become future good citizens of the community and preserve the respectability of the aged.

Taking such facts into consideration and looking at the matter calmly and without prejudice, it must certainly be admitted by every fair-

mind and reasonable person that there can be no valid argument advanced against the legality and propriety of the State seeking and employing the aid of private institutions in the care of its dependent wards. Admittedly, the State is in duty bound to make some sort of adequate provision for the care of the orphaned and abandoned child, the sick, the aged and the infirm. Why, therefore, should it be so hampered by unwise and unjust restriction as to make it hesitate to provide for the care of such wards in private institutions wherein, after competent examination, it has had every evidence to prove that the methods employed are conducive to efficiency and economy? Leaving aside, for the time being, the legality of the question, which to my mind is beyond dispute, when confronted with the problem of the disposition of its dependents, has not the State or municipality the plain right to make contracts for the care of such dependent wards in private institutions, the same as it has to enter into contractual relations with the builder, the architect and the supply man? When the latter subjects are in question, surely no one will contest the right of the State to make the best bargain possible. If the contention be true in one case, why does it not apply equally as well in the other? Under the system in vogue at the present time

in New York and other sections of the country, any impartial investigation of the subject will show conclusively that the community is never called upon to expend a single dollar for the construction of the institutional plant. The private institutional buildings are the creation of the charitably disposed men and women responsible for the creation of the numerous organizations throughout the country, and statistics will show that, from the money point of view, the private institutions in New York City alone represent an expenditure of at least sixty million dollars. These well-equipped and efficiently managed institutions are placed at the service of the public absolutely free of rent; in return, all the municipality is called upon to give is the mere grant for the subsistence and, in some cases, the education of the inmates.

Apropos of this point, let me quote from a letter recently received from Mr. Robert W. Heberd, Secretary of the New York State Board of Charities, and a recognized expert and authority in such matters:

The State Board of Charities finds that the cost to the public of maintaining its dependents in private institutions is much lower than the cost of maintaining them in public institutions. This is particularly true of those whose care is provided for by the City of New York. It is the Board's belief,

however, that considerably larger amounts should be paid by the city, on a per capita basis, in order that the institutions may be in a position to improve the care that is given to these public wards, to standardize their dietaries and also the training given to the children, that they may be better able to contribute to their own support when they leave the institution. It has accordingly recommended to the New York City authorities that a substantial increase be made in the per capita rates over the sums now paid for the various classes of inmates maintained in the private institutions at public expense. This action has been taken solely in the interests of the inmates of the institutions, and it is intended to require the expenditure of all of such increased amounts, if allowed, in the better care and training of the children. The institutions themselves, at the present time, furnish the grounds and buildings and the plant generally, without any cost to the city. This, too, is the custom throughout the entire State. It is conservatively estimated that to replace such grounds, buildings and plans would cost the City of New York not less than \$60,000,000. In the aggregate, the institutions also make a substantial contribution towards the care of the children, considerably exceeding, it is estimated, that which is paid by the city.

The Hon. M. J. Drummond, Commissioner of Charities of New York City, in a brief recently submitted to the Comptroller of the City of New York, advocates most emphatically the granting of larger per capita rates to the private institutions and gives some very interesting compara-

tive figures. I take the liberty of quoting the following figures from Commissioner Drummond's brief:

COST OF MAINTENANCE IN PUBLIC INSTITUTIONS.

<i>‡Hospitals.</i>	Per Capita per diem.		Number of beds.
Bellevue, 1910*	\$1.70		1,224
Gouverneur, 1910*	2.20		170
Harlem, 1910*	1.96	} average 2.11 plus	188
Fordham, 1910*	2.25		
Kings Co., 1911†	1.14		934
Cumberland St.†	1.18		160
Coney Island†	2.93 (active only part of the year)		100

Much of the help in all the public hospitals is low grade and cheap—orderlies at \$10, \$12 and \$15 a month.

The cost for maintenance alone in the public hospitals is vastly more than the city pays to private institutions.

Homes for Children.||

Disciplinary Training	\$264.00 per annum or
School, 1910	5.75 per week.
Parental Schools, 1911..	5.50 per week, with interest charges \$8.50.
	252.36 without interest.
Vocational Schools, class-work only, 1911.	180.45 per capita per annum.

*The above figures taken from the reports do not include many things—gas, electricity, office supplies, nurses furnished by the Department of Public Charities, etc. Nothing for plant, interest, etc.

†Gas, electricity, office supplies, interest on investment, depreciation of plant, etc., not included.

‡These thousand bed hospitals have the advantage of city credit in the purchase of supplies and the lower cost found in buying large quantities.

||These figures are much below real cost, as they do not include plant, repairs, or loss on investment.

CARE AND MAINTENANCE IN PRIVATE INSTITUTIONS
FOR 1911.*Hospitals.*Total days' care
and maintenance
given by insts.Days' care
and maintenance
paid by city.

		Med. 79,748
Catholic	762,802	Surg. 106,677
		<hr/>
		186,425
		Med. 85,248
Protestant	884,090	Surg. 153,562
		<hr/>
		238,810
		Med. 62,098
Jewish	377,044	Surg. 74,216
		<hr/>
		136,314
	<hr/>	<hr/>
Total	2,023,936	561,549

Children's Institutions.

		Dep. 4,380,899
Catholic	6,000,616	Del. 429,488
		<hr/>
		4,810,387
		Dep. 893,796
Protestant	1,441,697	Del. 174,441
		<hr/>
		1,068,237
		Dep. 1,067,163
Jewish	1,281,533	Del. 109,248
		<hr/>
		1,176,411
	<hr/>	<hr/>
Total	8,673,846	7,055,035

Hospitals.

	Amount received from city.	Total amount expended by institutions.	Reported value of property.
Catholic . . .	\$279,432.15	\$866,179.00	\$6,621,400.41
Protestant	293,546.33	1,984,524.67	14,766,127.74
Jewish . . .	171,099.43	1,072,342.12	4,339,700.90
Total	\$744,077.91	\$3,923,045.79	\$25,727,229.05

Children's Institutions.

Catholic	\$2,016,451.96	\$2,682,133.62	\$12,321,851.78
Protestant	461,620.71	1,023,540.17	8,090,258.35
Jewish . . .	404,578.26	647,241.64	5,146,285.01
Total . . .	\$2,882,650.93	\$4,352,915.43	\$25,558,395.14

These figures do not include miscellaneous institutions nor county institutions. Without the county, these receive approximately \$2,000,000 per annum.

Total amount received by all insti-

tutions, excluding county \$4,321,463.59

Total amount expended by all insti-

tutions, excluding county 10,491,014.29

Property values underestimated perhaps one-half.

Whenever the question of public aid to private institutions is discussed, almost invariably you will find those opposed to the system putting forth the old, threadbare argument that all such grants should be discountenanced in the community for the reason that the continuance of State appropriations to private institutions can only result in tremendously increasing the number of private institutional inmates. Particularly the argument is directed with special vigor against children's institutions under private control. I have never

listened to such arguments without being unconsciously forced to the conclusion that the persons making them had either been misinformed or had really never made such extended and competent examination of the subject as would qualify them to speak authoritatively.

As a matter of fact, in the State of New York at least, a study of the statistics on this subject, compiled by the State Board of Charities, will prove conclusively that in place of having increased, the number of children, inmates of children's institutions, have actually decreased. In confirmation of this statement I submit to you an extract from a letter dealing with the question sent me by Mr. Hebbard, to whom I have already referred.

Mr. Hebbard says: "During the past fifteen years the growth in the number of inmates of institutions for children has not by any means kept pace with the growth of the population. To the contrary, the number has greatly decreased, as will be shown by a consideration of the fact that in 1897 the percentage of the entire population supported in homes for children under the supervision of the State Board of Charities was .652; and in 1911, .574."

Mr. Elbridge T. Gerry, of New York, a man who has done an untold world of good for suf-

fering humanity, and whose name ever should be held in esteem and affection by all lovers of the poor and their children, is my authority for the statement that in New York the State practically was forced by adverse conditions existing in its own institutions to seek the aid of the private institutions in caring for its dependents. In an address delivered at the Constitutional Convention held in New York in 1894, in answer to an attack made on private institutions by a certain reverend gentleman who, in the course of his remarks, endeavored to create the impression that the Catholic Church was striving to "eat up all the appropriations to the exclusion of Protestant institutions," Mr. Gerry said:

Let us see what the State did in regard to institutions. One of the earliest corporations which was created was in 1824, for the reformation of juvenile delinquents, the House of Refuge in New York. And it went through a very varied and precarious condition. For years they insisted on excluding from the children any definite teaching of religious faith, although some general instruction of a religious character was given. And then it followed with the House of Refuge that the cost of maintaining the child grew to be enormous. The results were not satisfactory. Something had to be done. There was a very large influx of foreigners from abroad; some of them professed the Roman Catholic faith; others were Hebrews, taught to revere and to live up to their religion. And they were all sent

to the House of Refuge because there was no other place, and when they were received there their definite instruction in their own religious faith ceased. But as the city spread it became necessary that something should be done to keep pace with the spread of juvenile delinquency. Then started almost side by side two institutions, the one representing the Roman Catholic Church and the other representing the Protestant denominations without any particular individuality—the New York Catholic Protectory and the New York Juvenile Asylum. There they stand today, side by side, each of them accommodating about twelve hundred children—admirable in system, each vying with the other to see where each may produce the best moral and best religious effect upon the training of the child, each challenging the other in honest competition to produce better results than its neighbor—the pride and glory of the Church of Rome on the one hand in its Protectory, the admiration and the delight of Protestants on the other in its Juvenile Asylum.

In charitable matters the State of New York probably has never had the superior of William Pryor Letchworth, long a member and for a number of years the president of the State Board of Charities. The history of the great reforms effected in the charities of New York, through the persistent efforts of this good man, ever will be intimately bound with the history of modern charities in this country. Let me quote from a summary of a report made by him in 1875 of an examination of certain public institutions:

After a patient and impartial examination of this subject, the conclusion seems to be inevitable that the whole——nursery system should be set aside agreeably to the statutes, and the children should be placed in asylums suited to their various needs under the charge of those devoted to the interests of the young, or into good families where they may be trained and educated to useful and respectable citizenship. The —— nursery system was bad enough, but this is infinitely worse. That was not abolished by force or legal enactment alone, but by the exercise of an enlightened public sentiment.

This institution, like poorhouses generally, will always be under the control of party organization which must necessarily influence its management in the selection of subordinates, and being under the control of public officials, the voluntary efforts of benevolent people to minister to the needs of unfortunate children must in consequence be shut out from this field of labor and the children deprived of what experience has demonstrated as being the very best agencies for their elevation.

An examination of these private institutions and the great and efficient work they are doing in the cause of humanity makes it a matter of deep regret that so large a number of children as are in the nursery should be deprived of like advantages.

Again, upon his return from an examination of every institution in the State of New York, Mr. Letchworth, in his report to the Legislature recommending the transfer of dependent children from the public almshouses to private institutions, wrote as follows:

The history of the orphan asylums of the State, could it be fully written, would not only enlarge our faith in human nature, but strengthen our confidence in the regenerative forces of society. This, however, cannot be done; for the beautiful incidents scattered through all, like sweet-scented flowers in the woodland, are too manifold for description.

The prayers for the orphan and homeless, uttered by devout men and women in the watches of the night; the days of pleading and plodding with weary feet; the times of dark discouragement and doubt; the monotonous round of patience-trying labor within the asylum itself; the good deeds of the benevolent whose sympathies have bestowed the widow's mite as well as the princely largess or bequest—the first perhaps costing the greater sacrifice—all this and much more can never be told, and is only fully recorded in the Book of Life.

Despite the fact that wherever the proper test has been made it has been conclusively shown that the public is greatly benefited financially and otherwise when, in the care of its dependent wards, it adopts the use of private institutions, the system continues to be made the object of much adverse and unjust criticism, and bitter warfare continually is waged against it. In no other section of the country has the battle been more strenuously fought than in the State I have the honor of representing. In 1893 a determined effort was organized by those opposed to the system to go before the Constitutional Convention,

called for 1894, and there make such representation as would commit the State of New York to a return to public institutions for all classes of charitable and reformatory work paid for out of the public funds. Under the guise of non-sectarianism, force was given the effort. Different centers throughout the State had been circularized. Sectarian feeling was stimulated. Probable members of the convention were interviewed and efforts made to pledge them in advance to the proposed amendments.

During the sessions of the Committee on "Charities and Charitable Institutions," when consideration was given the question of making it unconstitutional for the State to make grants to private institutions, the same old charges were made by those prominent in securing the passage of the amendment—that the money appropriated to private institutions was used solely for the purpose of building up the Catholic Church. There were the same old arguments, dressed up, perhaps, in a little newer form, that had been brought forth in 1867 and were combatted then by Erastus Brooks (who had the controversy with Archbishop Hughes and who certainly could not be charged with being too excessive a lover of things Catholic). In that year Mr. Brooks said:

The State ought not to support the Churches, and it ought not to make donations for purely sectarian purposes. And having answered this question, let me add that it is also unworthy of a State to deny any class of needy people the State's aid because the recipient of its bounty, perchance, belongs to any one sect or to no sect, and I may also add that it is unworthy of taxpayers and all others to incite the fury of the State against any sect or party on account of its religious faith.

The petitioners to this body seem to regard Roman Catholics solely in the light of sectarians. * * * I admit, sir, again and again, that sectarianism cannot be, must not be, supported by the State; nor must it, sir, if presented in the form of a true charity, be disowned by the State. Charity, which St. Paul makes the chief good, is scattered all over the Bible. * * * It is the very essence of the Christian religion, and, therefore, in a civilized country cannot be excluded in precept or practice from any public or private institution. Again, sir, if you strike at one mode of religious worship, you strike at all. * * * The only reason why, in certain parts of this State, the children of Roman Catholics and their parents have received more money, perhaps, than those of other denominations is no doubt the fact that, unfortunately, in the majority of cases they are among the poorer classes, and I will not, for one, discriminate against a sect on account of the poverty of those who embrace it.

At the same convention, Mr. George William Curtis, editor of *Harper's Weekly*, said:

Various statistics have been given to us to show that most of the local aid has been granted to insti-

tutions which are managed by the Roman Catholics. But, unquestionably, sir, if the State, as we have determined, is to aid charities, it cannot avoid, at least proportionately, helping those which are under the care of the Roman Church. It is impossible not to recognize the fact that the charitable foundations of the Roman Church are comprehensive, the most vigorous and the most efficient known in history. It is still further true, as the chairman of the committee has told us, that the great majority of those who must be relieved by the State charities in certain sections of the State are members of that Church, and will naturally fall to the care of that Church. I cannot stop to speak of the various forms of the charity of that church, but it is to one of its saints that civilization owes the institution of the Sisters of Charity, whose benign service is known even in the hospitals of other denominations, and any system which this State should adopt which should strike at the very root of such institutions would necessarily bring the State to this question, "Are you willing to do, absolutely and to the utmost, what is now done by the institution already in existence?" I do not believe, sir, that the State is willing to do it.

While the splendid defense made for Catholic private institutional interests at the Constitutional Convention of 1894, by such men as McDonough, Coudert and Bliss, has never been fully appreciated, a perusal of the records of the convention will show that, were it not for the large number of fair-minded men of other denominations who joined with them in the cause for right

and resisted any amendment prohibiting the use of private institutions in the care of the wards of the State, there is a possibility that the passage of the unjust measure might have been secured. Such men were Elbridge T. Gerry, Edward Lauterbach and Meyer Stern, and to them and their co-workers do the private institutions owe a lasting debt of gratitude.

In a most forcible and telling address, delivered at one of the sessions of the Committee on Charities of the Constitutional Convention, entitled, "Shall State Aid Be Withdrawn from Denominational Institutions?" Mr. Stern, in supporting the arguments advanced by his Catholic co-workers in the cause, said:

But, gentlemen, what will you do if the State, or, rather, the city, is compelled to maintain these 18,000 children in public institutions? Will any of you dare to suggest for one moment that in any scheme of education you provide you will omit all religious training whatever? Will you—for each of you seeks to impress upon your own children in their early days the benign presence of the Deity and surround them with the influence of religion as practiced by you individually, an influence that you know to be their staff and support in later years to keep them in the path of rectitude—will you undertake to rear up these children who, more than yours, need the elevating and restraining influence of religion—will you bring them up without any religious influence? Surely you will not be so false to your duty

to the community. You then must provide some religious instruction. We have no State religion, and we have no right to interfere with the religious belief of the child as represented by the parent. Mrs. Charles Russell Lowell said at the Conference: "I believe most firmly that religious instruction is the first necessity in every life, and that to have its influence felt such instruction must be in the religion which the child has been taught to believe in," and Mrs. Russell Lowell shares with Mr. Gerry the honor of taking a deep interest in our juvenile institutions. Is it not better that the religious instruction should be given by institutions whose managers and members are ready to furnish it at their own expense?

In an admirable address, following Mr. Stern and contending that, though Catholic institutions had received a measure of aid from the State, these same institutions had, of their own initiative, aided by the generosity of their co-religionists, collected and expended hundreds of thousands of dollars in the care of the indigent, Mr. Frederic R. Coudert said: "These Catholic institutions have spent thousands and hundreds of thousands of money. They have received children without parents, without friends, belonging to a class that we might truly call the disinherited children of society; they might have been turned into an almshouse, and come out with their hearts full of bitterness against the scheme of society which had made their life a torment. In-

stead of this, they have been washed, cleaned, bodily and spiritually, and they have been made good citizens; they have been taught their duty to the State, not less important in their eyes because it was at the same time their duty to their God, and someone now says: 'Oh! go ahead and do all this, but the State will not pay for the money that you save.' When I hear my friends say this I am tempted to compare this treatment to that of a tender mother whose child has been captured by Calabrian banditti for the purpose of ransom. They hold the child and threaten mutilation and death until the loving mother cries out: 'Take all I have, but spare my child.' What difference is there—what difference in principle when these gentlemen say, 'Yes, you Catholics, your conscience tells you you must educate your children, you must bring them up in your faith, you must bring them up with a responsibility to God; we will take advantage of all this; it is our duty to feed them, but you shall feed them at your own expense or their faith must go.' Is that honest or is it the reverse?"

In a magnificent and stirring appeal in behalf of the retention of the system of contributions by the State to the support of its wards in private institutions, Mr. Elbridge T. Gerry said: "Experience has taught the people of this State

that it can do nothing with the young without the aid of religion. It has tried the experiment again and again of what is called moral teaching. It has planted the children of the poor in the almshouse with the idea that the State official would attend to the moral education, and without making any further attempt to furnish it with the proper means of instruction. It for a time trusted to what vague religious ideas the unfortunate child might imbibe from associations. And finally, when it was satisfied that it was utterly impossible to train the child in the way it should go without the aid of religion, that religion was something which ought to be inculcated at the domestic hearth and that the like result would not follow from simply moral teaching, it then resorted in the care of its children to the definite fixed forms of religious teaching with which Almighty God in His wisdom had surrounded and favored it. And hence it was the principle first arose of entrusting to the men and women of the community who, while unable from circumstances to devote the larger portion of their lives to public affairs, were quite willing out of their own private means and by the sacrifice of their time, study and attention, to care for those, who through circumstances, were unable to care for themselves. And when at the same time, in cases

where either through the misfortunes of the parents or from their having fallen into vice which rendered them incompetent custodians of their children, in order not to deprive the innocent children of all religious education, years ago the policy of the State declared by its legislature was that where children must be placed in institutions either for reformation from vicious habits or to receive the care which they did not receive at home, the parental religious faith of the child was to be considered as far as was practicable in the selection of the institution. And the result has been the creation in this State of a magnificent system not limited to any creed or sect or to any one denomination, but one in which the best men and women of every denomination in their own particular line for years have been working, and working successfully. And the children of the poor—and those who have been infected with the contagion of vice—have thus been placed in the care of persons who were peculiarly fitted to care for them, and they have received a degree of religious instruction coupled with the care of their physical comfort which has resulted in diminishing year by year the amount of juvenile depravity which previously existed.”

Probably no man was more pronounced in his opposition to public payments to private institu-

tions, and none more active in his efforts to bring about its prohibition, than was Joseph H. Choate, Chairman of the Constitutional Convention. Let me quote from an address made by him at the Constitutional Convention before the proposed amendment was sent to the Convention for final reading: "Now, when we first came here there was a very decided raid made upon this Convention with the intention of preventing the payment of any public money to any sectarian institutions whatever, and I must say that I have heard of alleged abuses in connection with sectarian institutions before I came here, and after I came here, that if they had been sustained, perhaps, it would have justified the cutting off of all public money from them.

"But I came to the conclusion, after hearing all that has been said to us, and all that I have been able to learn, that the movement for the prohibition of all public money whatever to sectarian institutions was largely inspired by a sentiment with which I have no sympathy whatever, and I do not believe this Convention has—namely, a fear, a hatred for the Roman Catholic Church as a religious body.

"I had heard, for instance, from what seemed to me to be very high authority, that institutions of that persuasion in the City of New York, un-

der the cover of provision for children, realized immense sums of money, which they used for direct theological purposes—the support of the priests and so on.

“Now, I am satisfied from the investigations of the committee that those allegations were utterly unfounded and that the word ‘sectarian,’ with reference to this matter of charity, is wholly a false point about which to discuss. The Church that I refer to in particular has, so far as I can learn, led the way in charitable work, and has been an example to all other churches, and the great business of churches of all kinds, so far as I can understand the present theory of church organization, centers in charity—doing good to our fellow-men.

“If it were an original question I should be in favor of prohibiting the use of any public money, the application of any public money, to any private charity, and I think you will see in a few minutes that there is a ground for that. But, as I consider unfortunately, some twenty years ago this State, as a State, departed from that rule. They found these children in public institutions herded in with paupers and criminals, and so the State deliberately entered by its law upon a scheme of using the agency of private charities for the purpose of taking care of those wards of

the State. Well, of course, nobody questioned the absolute duty of the State in that respect to provide for them in the way of care and maintenance, and of the same education that we give to other children of the State, and the first article of our Education bill, as we have framed and passed it, provides for all the children of the State.”

The result of the unwarranted attack on the private institutions and the demand for a constitutional amendment prohibiting the granting of any public aid was vetoed by the committee. I may best give its conclusion by quoting from the report submitted by the committee through its chairman, Mr. Lauterbach: “No demand of the character referred to, for a change in the methods which have prevailed with regard to the poor and the needy, seems to have come from any of the great host of men and women in this State whose devotion to charitable work, and whose familiarities with all the details have been the greatest. But the criticism against the prevailing methods was so widespread, the character of those who made them so high, and the interest of the people at large so great, that your committee felt called upon to give the subject more than usual investigation and examination. Not content with the public hearings which were ac-

corded to those interested in both sides of the question, with conferences with members of the State Board of Charities, with the representatives of the State Charities Aid Association, and with all who might be presumed to be thoroughly familiar with all the questions involved, your committee entered upon a thorough investigation of the various charitable, correctional and educational institutions which received State or local aid, of the methods which prevailed with respect to the distribution of such aid, of alleged abuses in such distribution, visited many such institutions of every grade and nature, those under the control of the State, counties, cities and other public management as well as those under private management, including sectarian institutions of almost every denomination.

“As a result of those investigations, the committee is of the opinion that the public has received adequate return for all moneys paid to private charitable institutions; that the expenditures made have been in most instances far less than if the institutions had been conducted by the public; that the religious training which is insured for the young by the methods now pursued is of incalculable benefit; that the care of those in private institutions is better, in most instances, than that received in those under control of pub-

lic local officers, and is, at least, as good and fully on a par with the institutions, fewer in number, directly under the control of the State itself; that the public moneys expended under the prevailing methods are supplemented by the expenditure of enormous sums from private sources; that to a large extent the buildings and accessories of these organizations have been supplied at private cost, and that the method, upon the whole, is certainly the most economical that can be devised, and will be still more economical when some comparatively trifling abuses, such as the long retention of inmates or laxity of their admission shall have been remedied.

“If the amendments proposed by the earnest people who submitted them were carried out to their legitimate conclusion, and if the partial support from public sources to orphan asylums, foundling asylums and kindred institutions which are necessarily under denominational control, were withdrawn, it is to be feared the State itself, or its civil divisions, would be called upon, at infinitely greater cost, to endeavor to perform a service which it could never adequately render, and which would tend to deprive the orphan, the foundling, the sick and the other unfortunate dependents upon charity of the advantages afforded through the aid of thousands of volunteers, many

of whom now devote their lives, without compensation, to co-operation with the State in this, its noblest work, inspired thereto by praiseworthy religious impulses, and which bring to these institutions, not the perfunctory service which would be rendered by paid public officials, many of them qualified only by political service, but a sincere devotion of officers, directors, managers and subordinates engaged in their work as a labor of love and not for emolument."

The best interests of the State and the municipalities demand that voluntary charitable and correctional work should be encouraged. The amount of capital invested in private charitable organizations throughout the country, in my recollection, never has been accurately computed, but, in my own State, conservative estimates made by disinterested persons place the figure at considerably in excess of one hundred million dollars. Add to this the vast amounts annually expended by these same institutions and you will have some slight concept of the magnitude of the work accomplished by the private institutions. Offhand, it is impossible to state the exact number of persons engaged in the service of private institutions who receive no pecuniary compensation, but who labor solely because they look upon the service as a God-given mission.

THE RELATION BETWEEN THE STATE AND PRIVATE INSTITUTIONS.

However bountiful may be the provision made by the public for the care of its dependents in public institutions, there necessarily always will be found a large number in receipt of relief from institutions under private management. Such institutions always will exist, and the State which refuses to contribute its share to the support of its dependent wards in such institutions fails in its duty. From the standpoint of the taxpayer, economically, the private institutions may not be supplanted; from the viewpoint of the beneficiary, experience has proved conclusively that he prefers in most cases to come under the care of those who are of his own religious belief and in institutions provided for by the generosity of his co-religionists.

The question, therefore, quite naturally suggests itself, Shall the community take advantage of the humanitarian impulses of its best citizens? If good men and women unite in planning a work of charity and provide a habitation for the care of the sick and the indigent, shall the city co-operate? Is it better to have the unpaid services of our ablest lawyers, physicians, bankers, business men, men of capacity and intelligence, who

have by successful efforts secured such competence as enables them to contribute to charity; or shall we say to these intelligent, patriotic and philanthropic citizens: "The community does not want your effort, nor the result of your affection for the thousands of your own race and religion; but will itself conduct, through its own administrative lines, work of public charity for all, for the cost of which it will tax you fully."

Surely, even the most prejudiced must admit that the services of such valuable auxiliaries as are afforded by the use by the public of the private institutions should be utilized to the fullest extent because, if for no other reason, the work of such institutions tends to relieve the taxpayer of a larger burden which otherwise he would have been compelled to bear. "Moreover," to quote the words of William Pryor Letchworth, "much of the work wrought by private charities, especially in the care and training of the young, cannot be done so successfully by public officials or salaried agents as by those who are governed entirely by motives of pure benevolence."

Experience has shown that race and religion are strong ties leading the prosperous and well-to-do to care for those of their own household and encouraging those who may not be so prosperous financially to give of their time and

energy. As a net result of these facts an amount of service is secured for which, looked at from a business point of view, no civic corporation could afford to pay. So deeply has this idea of entrusting the care of dependents to people of their own faith been implanted in the minds of New Yorkers that it has become embodied not only in the laws of the State, but in the Charter of the Greater City. Through co-operation the private charitable institutions provide the institutional home and the city helps defray the cost of maintenance and education. This is the private institution plan as it stands today in New York and in other sections of the country. The managers of these institutions are doing a good work and doing it in a manner satisfactory to the great majority of the citizens of the municipality.

The relation, therefore, which should exist between supervising State boards of charities and private institutions should be of that intimate and co-operative nature which will most effectively make for the best interests of the work at large. In the administration of relief in certain sections of the country, however, it is a sad commentary on the better sense of the citizens that often they overlook entirely the splendid advantages the public authorities, and for that matter, they themselves, may derive from an intimate co-operation

between the State and private agencies engaged in charitable and correctional work. Working daily and unselfishly in the cause, it is but reasonable to expect that such agencies acquire a valuable fund of information which, if properly made known, would be of infinite service to the community and the dependents it is called upon to relieve.

While a believer and strong advocate of the principle that some sort of authoritative supervision of charities is absolutely necessary, I am not unmindful of the fact that there is danger of an excess of supervision and that, too, of an unfriendly character. Samples of it have been afforded where the desire apparently was dictated by the purpose solely of seeking out faults rather than to suggest needed improvements. It has not infrequently occurred in the past that those charged with the supervision of private charitable agencies have been far from friendly to the institutions visited and their conduct has been such as to engender prejudice against all State inspection. In my own experience I have quite generally found that much of this feeling was caused by misunderstanding due to the attempt of the inspector to pry too deeply into matters of no concern to the State board, and more often to the suspicion and distrust displayed by the insti-

tutional workers. That it may be understood that those responsible for the conduct of the work of the State boards of charities appreciate, themselves, this very fact, let me quote from an article by Mr. Letchworth, at the time president of the New York State Board of Charities.

In an address on the subject of proper inspection of institutions, Mr. Letchworth said: "In order that the supervision of a charitable system be complete, the inspection of its institutions, whether by the commissioners or by their agents, should be thorough. If the inspector is not qualified for his position, the office is belittled and the inspections, instead of being helpful, are harmful and misleading. It should be borne in mind by those charged with this delicate duty that the administration of the affairs of a large establishment, with always some irresponsible employees, is attended with many vexatious details; that it is not always practicable to bring subordinates up to the standard set for them or to find those who are capable and faithful. Therefore, when it is found that an institution does not rise to its own standard, but it is manifest that there is an honest and conscientious administration, nothing will be lost by exercising a spirit of charity and forbearance in making criticisms. The benevolent intention of those directing the work, and their

ambition to have it fulfil its aim and the expectations of the public, should be kept in mind, and such deference and courtesy shown officers in charge as will dignify their positions and enhance the reputation of the institution. Many of the superintendents and matrons of our charitable and correctional institutions have had much practical experience in their work, and have acquired distinction in their several professions. One of the objects of inspection is to enable the entire State to profit more largely by the experience and wisdom of such officials."

It is a pleasure to observe, however, that the feeling of suspicion and distrust is rapidly disappearing and that today the officers of every well-managed institution, confident of finding fairness and interest in the advancement of their work, gladly welcome the visitation of the State Board's representative. The knowledge that friendly criticism alone will be made and that such criticism is always helpful has been the means of establishing most friendly relations between private institutions and State boards of charities. After an experience of more than a quarter century as a member of the directing boards of a number of private institutions, and during recent years as a member of the New York State Board of Charities, I cheerfully bear testimony to the

fact that the amount of good accomplished through the instrumentality of the supervision extended by the State Board of Charities greatly exceeds any injury possibly wrought by unfair inspectors. The splendid spirit of progressiveness manifested by private institutional managers and the improved condition of private institutions of all denominations must certainly go far to prove the truth of this assertion.

Finally, let it always be remembered that in all works of charity, whether they be under the supervision and management of public or private agencies, the object in view should be the same—the welfare and advancement of the best interests of the poor unfortunates, forced by circumstances over which, in great measure, they have no control, to seek the assistance of the charitably inclined. Let those who argue that the care of the dependent wards of the State should be vested solely in the State and who maintain that the State has no right to appropriate money to private institutions, recollect that, as in all other matters, there are two sides to the question. Charity and forbearance, at least, would seem to dictate that they first fully examine into the facts before basely charging the proponents of the system with having sinister motives in view. The general consensus of opinion goes far to show

that, wherever the system of caring for State wards in private institutions has been tried, the State has received the better part of the bargain. As I have shown, the public cannot very well get along without the private institutions. Why not, then, encourage them to go on in their noble work?

The government has its place in charities—so have the private institutions. Argue the question if you will, but let there be injected into the argument that genuine, generous spirit of American fair play which recognizes the innocence of a man until his guilt has been proved. Test the private institutions on the effectiveness of the results accomplished, and, my word for it, in every case will they be found measuring up to any and all requirements exacted by the State.

The Society of St. Vincent de Paul: A Discussion of its Needs, Administration and Possibilities

(Paper read at the National Conference held at Boston, Mass., June 5, 1911.)

The circumstances attending the formal opening of the 1911 National Conference of the Society of St. Vincent de Paul, admittedly were most auspicious and encouraging. Perhaps it would not be amiss to say that the Boston Conference will take first rank in the list of similar national gatherings of the society, in the amount of unusual preparation made for ministering to the comfort and pleasure of the visiting delegates, in the heartiness of the welcome extended and in the general spirit of fraternity exhibited everywhere, it has rarely been equalled and never excelled. Right royally have our Boston brethren impressed upon us the significance of Daniel Webster's Bunker Hill remark, quoted in the preliminary program issued by the Executive Committee: "Wherever else you may be strangers, here you are at home." Vincentians of Boston,—you have certainly made us feel at home and, I am confident, I do but echo the sentiments of

all my confrères when I say that the memories of our visit ever fondly will linger in the hearts of those of us who have been fortunate to attend this Boston re-union.

Vincentians unconsciously must have felt come stealing o'er them a feeling of pardonable pride as they listened last evening to the ringing words of welcome and praise addressed to them by the representative of His Excellency, the Governor of the State of Massachusetts, and His Honor, the Mayor of this largest city in the commonwealth. Their hearts must have been stirred to enthusiasm as the magnificently eloquent and appealing words of Bishop Anderson, the representative of His Grace the Most Rev. Archbishop O'Connell, fell upon their ears. Certainly Bishop Anderson must have made you all feel justifiably proud in the realization of the fact that you, too, had been privileged to labor for the cause of God's poor, under the twin banners of St. Vincent de Paul and his venerated loyal follower, Frederic Ozanam.

The large number of delegates in attendance at this Conference, the deep interest manifested and the spirit of genuine earnestness to be found on all sides, is especially consoling and gratifying to those of us who have been charged by you with the administration of the general affairs of the

society. The signs are most hopeful and most forcibly indicate that this Boston National Conference will mark a distinctive epoch in the history of the Society of St. Vincent de Paul in the United States.

Vincentians, never forget that you are enlisted in a noble cause. You are members of an organization which, ever from the very early days of its foundation, has been instrumental in accomplishing an untold amount of good in the vineyard of the Lord.

Praise is good; so is encouragement, for all humankind craves for the word of sympathy and encouragement. Being human, Vincentians likewise appreciate the kind word, the cheery, helping hand of encouragement which tells them that their work is proving efficacious in the betterment of mankind. Hence it is but natural, at these national gatherings, to find that there is a tendency to bring out the good qualities of our work, to recount the deeds of charitable and meritorious service we have performed and to devise plans for the future propagation and development of our labors.

But there is another aspect of the work which should not be overlooked or neglected. We must never lose sight of the fact that these national conferences will have been called in vain, these

opportunities for the interchange of ideas, of experiences and suggestions will be profitless unless, as the result of our efforts, we succeed in evolving therefrom such practical ideas as will redound to the greater good of God's poor and, necessarily, in the lessening of the great load of mental and bodily suffering and misery laid upon our less-fortunate neighbors.

An open confession is good for the soul, and we are told by those charged with our spiritual direction that, from time to time, we should take counsel with ourselves and examine the actions of our daily lives in an endeavor to ascertain just wherein we may improve. In accordance with this principle, therefore, it is my purpose, in the course of my remarks, to review the general work of the Society, to point out our deficiencies and to suggest remedies for their removal.

That much good in the past has been accomplished by the members of our Society, is a fact patent to everyone who has given any thought or heed to the subject; that much and a vastly larger amount of good remains undone, must likewise be stamped as a self-evident truth. The field is unusually extensive but, unfortunately, the laborers are too few. How then may we reconcile these seemingly impossible conditions; how may we improve our methods so that we

may be successful units in overcoming the difficulties which to-day confront society? Such are the questions I would propound to you. They are most momentous and demand the serious attention of every Catholic layman in the country.

Does the Society of St. Vincent de Paul in this country measure up to its ideal? Is the society exerting every effort to advance the real interests of God's poor? Does every member respond to the opportunities offered to do his share in the work, to add his mite of labor, energy and zeal towards building up such a magnificent superstructure of charitable endeavor that it shall be a living and lasting monument of devotion to duty of Vincentians in these United States? Never have there been afforded greater opportunities for religious-minded men and women to come together and by united, unselfish co-operation to interpose themselves before the on-rushing tide of social unrest, irreligion and ultimate anarchy. Earnest co-operation alone will serve to stem the tide and preserve that respect for law and order so essential for the perpetuation of the liberties of the people.

Let us not equivocate. It can do no harm candidly to acknowledge the truth and admit our shortcomings. Unlike the Stuarts of England and the Bourbons of France, who never were

taught by experience, let us profit by the mistakes, the lukewarmness and neglect of the past that we may avoid the pitfalls of the future.

Have we, in the past, performed our full duty? Were we to make an affirmative reply, I am afraid history would confront and force us to change our plea. Compare the present records with those of the past and you will be compelled to admit that the growth of the society is not commensurate with the spread of Catholicity, that it fails to keep pace with the splendid opportunities daily presented and, unless more electricity is generated in its power-house, unless the plant is enlarged, the society threatens to become a laggard in the field and eventually to deteriorate.

After having listened to the flattering encomiums showered upon us, is it not most mortifying to be compelled to acknowledge that, even within the limited jurisdiction of only one Superior Council—that of New York—cold statistics persistently tell us that since the institution of this Superior Council, eighty Conferences, five Particular Councils and one Central Council once in existence, prospering and promising, are now no more. Is not this record most startling? Does it not silently, yet eloquently testify to the fact that there must be something “rotten in Den-

mark?" Yet, these now extinct conferences must have started out well; they must have found work to perform. Since they fell by the wayside, who has been doing their work? Recently, I journeyed through certain sections of my own State of New York wherein, some twenty-five years ago, there existed flourishing conferences of our society, doing excellent work for the cause of Catholic charity. Imagine my sorrow and chagrin to learn that these same conferences no longer were in existence; that the poor of our faith in their necessities had to have recourse to societies alien to their faith, because those upon whom naturally they should call had abandoned the field. Culpable, some one was, and culpable we shall be unless we strive to better conditions.

Never were conferences of the Society of St. Vincent de Paul more necessary. Factory towns are to be found in every section of the country where, because of our supineness, neglect or want of zeal, the poor and their children are being alienated from us. Upon whom rests the responsibility for the existence of these conditions? Upon you, upon me and upon every individual member of the society who neglects to seize the opportunities placed in his hands by God for good to his fellow-man. Unfortunately, we are but too prone to shirk our responsibilities and to pass

along the difficulties to others. How frequently have you heard the plaint: "What's the use; we cannot interest the clergy in our works; many pastors will not allow us to establish conferences, while others simply tolerate us."

Gentlemen, while there may be some truth in this statement, there never yet existed a band of earnest, self-sacrificing men devoted to God's poor and filled with love for their work which could not compel not only the toleration, but likewise the active interest and hearty co-operation of any true priest of God's church. Plead no longer the baby act; cease passing along the responsibility but, like honest men, let us acknowledge that if once-thriving councils and conferences have ceased to exist, the cause is traceable to the fact that some of us have failed to appreciate the importance of our duties and, failing in such appreciation, the work has been performed in a slipshod, mechanical sort of fashion which could not but ultimately bring about the disintegration of the conferences.

I myself know many priests, good apostolic men, true lovers of God's poor, who, under no circumstances, would allow the formation of conferences in their parishes. Why? Simply because in their younger days as curates, they had seen the work neglected by derelict Vincen-

tians, and the time that should have been occupied in studying the wants of the poor, wasted in childishly wrangling over the proper interpretations of the rules or the rights of the members.

The magnificent history of the work accomplished speaks for itself, yet how much greater would have been the volume of meritorious service if, instead of being mere sticklers for the carrying-out of the letter of the rules, we had imbibed that spirit of charity and forbearance, breathed in their every line? In the rules of our society there is no iron-clad system. Charity is the keynote dominating every article and section, and if we would but hearken to the words of wisdom, advice and experience contained in that book of rules; if we would but strive to emulate the example of those devoted men who "builted better than they knew," greater glory would redound to the society and the most advanced systems of scientific charity, so popular to-day could take lessons from us.

While some, perchance, may think that there are certain things needing improvement in the administration of our society, and others may have positive convictions that the interpretation or lack of interpretation of particular points in the rules is largely responsible for the shortcomings in our work, one thing ever must be borne

in mind, no matter what may be our opinion relative to the necessity of bringing about a change in some details, the rules of the society never must be so altered that we, or any other section of the society, would be dissociated from that intimate touch and close contact with the fountain head or source of our inspiration. The strength of our society, its possibilities for the accomplishment of greater good, the certainty of its continued unquestioned loyalty to Holy Mother Church depend absolutely upon this union. This sacred and time-hallowed unity must never be disturbed, and I am pleased to state that nowhere in any part of the world is more cheerful acquiescence accorded to every ruling of the officers of the Council-General than that which is given by the councils throughout the United States.

While we render cheerful allegiance to the dictates of the Council-General, among ourselves, we are woefully lacking in unity. That is the one weak spot in our present make-up. In this country we have five councils communicating directly with Paris; yet, among ourselves we have absolutely no system of intercommunication. Again, the circumscription of the Superior Council of New York extends from Maine to California, and any sane man at all acquainted with

the geography of the country, knows that such a territory is entirely too extensive to admit of that supervision and personal visitation by the officers so necessary for advancement of the general cause. Within the territory of the archdiocese of New York there is ample work to engage the services of every member of the New York Superior Council; to delegate to them the almost impossible task of supervising the conferences in California, Nebraska or Maine, is simply to go on encouraging them to neglect the work nearer home.

As this subject is to be made the matter for special discussion at this Conference, I will not enter into its details beyond briefly outlining some provisions of a proposed plan contemplated to relieve the situation and bring about a better understanding. The plan, in preparation for some time and which will be submitted to you for ratification, calls for the establishment of a council in each archdiocesan province of the country. In turn, these councils will be subordinated to one Upper or Superior Council composed of representatives from each archdiocesan council. This Upper or Superior Council, representing every section, will be the medium of communication with the Council-General in Paris, thus establishing a centre of authority here, bringing

all parts of the country into closer touch and placing the jurisdiction of each section in the hands of men familiar with local conditions and holding the officers of each province responsible for the propagation of the work within their own territory, all of which must inevitably go towards creating a healthy and friendly spirit of emulation.

Personally, I am of the opinion that the City of Washington is the logical headquarters for the Society if the new plan be adopted. Washington, at the present time, is the centre of all national interests; it should be the centre of Catholic education, Catholic thought, Catholic progress and Catholic charities. The change, while not affecting the direct government of councils and conferences, undoubtedly if adopted would in the end redound to the greater efficiency and spread of the society.

The needs of our Society of St. Vincent de Paul are many. Always are they in evidence and always will they so continue until remedial measures are adopted and put into execution. I sincerely trust that, in the remarks I may make, none will take offence. They are purely impersonal, and any point of criticism I have raised or will raise applies equally to myself and the work in my own particular section of the country. An

experience of almost forty years has heaped up such a mountain of omissions and neglected opportunities on my part, that I am perforce compelled to strike my breast and say *mea culpa, mea culpa, mea maxima culpa*. Like the preacher who, from his pulpit, hurls invectives at the careless, non-church going people (who are never in church to hear him), my words of criticism and appeal are listened to by men who are the mainstay, the life and the hope of the society in this country. Yet do I feel myself constrained to speak, beseeching you to take back the word to your members, encouraging them to arouse themselves to renewed action so that the interests of the society, so dear to us all, may be advanced and strengthened.

A few words relative to the administration of councils and conferences: When the eye gazes at a magnificent structure, a piece of architectural beauty, at once do we realize that every stone, every brick, every piece of material entering into the construction of the building was necessary for the complete work, the thing of beauty as it stands. So likewise it is with our society. To erect this splendid edifice of charity, the work of every individual member is essential. I care not how humble his position, how little time he may have at his disposal, the concentrated effort of

every man is absolutely necessary if we are to make the work successful. Give, therefore, that little cheerfully and unselfishly to God's poor and, without doubt, you will live to see repeated the parable of the loaves and fishes.

The magnificent record of the good work accomplished by our society has elicited the admiration of all charity-workers. But, is such record, the result of the efforts of the rich? Mark me—I am not alluding to the generous financial aid rendered the society; I refer to the personal visitation, the friendly advice, the word of encouragement, the lifting up of the hope of the poor despairing man or woman. We are all cognizant of the fact that this splendid record is the testimony of men consecrated to a higher ideal, who, oftentimes, are but little removed in circumstances from the poor they visit; yet, despite such handicaps, gladly do they devote their evenings and spare time to works of charity and mercy. These men are the bone and sinew of the work. It is they, far removed from a life of wealth and ease, who have made and continue to make history for the Society of St. Vincent de Paul.

Some of the best lessons I have received came from men in the humblest walks of life, illiterate and ignorant if you will, but withal possessed of

that true refinement which religion alone can give. In the practical treatment of the ills of the poor, these simple-minded men have effected cures which, for penetration and the exercise of good sound judgment, far surpass the work recorded in reports of those more-favored by education and fortune. Therefore, in rearing the superstructure of our society, never discount the efforts of these good, generous-hearted, pure-minded souls. They are doing God's work and doing it well.

Frequently we hear people deploring the fact that so very few of our educated Catholics are to be found entering the ranks of the society. I, too, deplore the fact, not however on the society's account but in sympathy for these men who seem to have allowed to go undeveloped that keen business sense which makes every man realize that he gets very little without earning it. Despite their education, Catholic though it be, these people fail to emulate the example of men like Ozanam, who felt that faith without works is dead.

In the make-up of councils and conferences, the importance of selecting the right type of man for president, cannot be over-estimated. His good or bad example always makes for the weal or woe of the conference or council over which

he presides, and it is no stretch of the imagination to say that, if the society has lapsed into indifference or gone out of existence in certain sections of the country the cause is traceable to lack of judgment exercised in the selection of the executive officer. No man should accept the presidency of a council or conference unless he is confident he can give the necessary time to the work.

The position is far from being a sinecure, and the man chosen for it should not labor under the impression that the fact of his selection entitles him to rest on his laurels and retire from active participation in the work. Far from it, the president at all times must be found in the front, inspiring by his example all the members of his conference, placing each man in his proper place, giving to each the work best suited to his abilities, and by his zeal, patience, tact and cheerfulness attracting to the ranks the zealous young men of the community.

Oh, how invigorating and inspiring to the older members is that spirit of youthful enthusiasm, youth's most forceful characteristic! Never should we dampen the ardor of such temperaments, but rather should we encourage and spur them on in every possible way. Better allow these young hopefuls, through excess of zeal, to

make occasional mistakes than by repressive measures to have this priceless virility of youth die of inanition and dry-rot. Always remember that the man who never made mistakes never accomplished anything worth while.

As is the president, so is the conference and likewise the council. Just pause to consider the responsibilities necessarily attaching themselves to this important office! To accomplish one's salvation it is not necessary to be enlisted in the ranks of the Society of St. Vincent de Paul, but, once a member and face to face with the duties and responsibilities voluntarily undertaken, one assumes an obligation which he cannot shirk without drawing down upon himself the most severe censure.

To do their work properly, Vincentians need guidance and direction and, naturally, look for such from their president. Example is far better than precept; therefore, if the president is not in earnest in the work, if he is not single-minded in his purpose, having no selfish motive in view; or, if on the other hand, his time is so occupied that he is prevented from giving proper attention to the work, then, I say it is his bounden duty to step aside, for he is standing in the way of progress and his procrastination is endangering the life of the council or conference. His proper

course is to look about for some capable man and, having found him, to step back into the ranks. Thus, and thus alone, will he prove his love for the society.

These statements may, perhaps, be a trifle harsh, but they are, nevertheless, stern facts which must be faced and, if our members would give more serious consideration to this aspect of the work, there certainly would be a lessening in the humiliating list of conferences and councils falling by the wayside and dropping out of the ranks of the society. Frequently the life of a once vigorous conference has been terminated solely because the man selected to guide its affairs lacked initiative and inclination for the work and had not the courage manfully to step aside.

The possibilities of the Society of St. Vincent de Paul in this country are such that when we attempt to consider them, we are practically overcome at their immensity. Try to think what even one man, actuated by true Christian motives, has succeeded in accomplishing! St. Vincent de Paul, that great heroic worker in the cause of charity, is the most illustrious example. The history of his life reads like a romance. Coming down closer to our own times, the efforts of one man, Frederic Ozanam, our inspiration and model, most tellingly point out to every Vincentian the

grand opportunities of the society. Did every member of the organization possess a tithe of Ozanam's zeal and devotion, a world of good things would be accomplished, a check would be put to the leakages, the poor would find true friends and advisers, the dark places would be made light and the great apostolate of Catholic laymen would become a reality and cause Mother Church to rejoice.

Men of St. Vincent de Paul, we should take the initiative in every movement having for its object the betterment of the condition of God's poor. Is such, however, the actual situation? Is it not a fact that many of the good works in which we are engaged were forced upon us because the activities of other agencies were doing much to attract our poor away from the faith of their forefathers? Are we to stand idly by and allow such things to continue indefinitely? Is there not that within us which should prompt us to exert every energy to demonstrate forcibly to the public at large that Catholics are interested in the common welfare, that they are solicitous for the good of society and that they stand willing and ready to assist adequately the poor of their faith? With the history and the traditions of our Church to inspire us, with the magnificent record of centuries to guide us, with a burning

consciousness of our birth-right which so many sell for the mess of pottage but which we profess to treasure as a priceless heirloom, Catholics and especially Vincentians, should strive mightly to so order their work that they shall be found in the front ranks in every good work affecting the condition of the country.

To-day, as never before, this country stands face to face with a most momentous problem. The lines marking the various classes and distinctions of society are being more closely drawn, the breach separating rich from poor is dangerously widening and religion is being pushed to the background, if not entirely cast aside. Not only that, but it is unfortunate to be compelled to admit that the very spirit of charity is gradually undergoing a change which can only result in paganizing it. Wants are being created which nothing can satisfy and, unless a halt is sharply called, the spirit of socialism which holds forth so many alluring attractions will gain strength, anarchy will follow, then chaos and finally the deluge. To counteract the impending evil, a constant warfare must be waged. As Catholics, as patriotic American citizens we are bound to enlist in the cause and co-operate with every God-fearing man and woman in the effort to stem the tide.

Let me ask this pointed question: Do you think we are performing our whole duty as Catholic citizens when we fail to take more than a passive interest in the welfare of our poor? Let it no longer be said that we are so deeply and irrevocably wedded to the methods of the past that we fail to appreciate the things demonstrated by experience to be efficient in curing social ills. In all social movements the society's aid is gladly welcomed. Co-operation should be one of the distinctive features of our work. Do not hesitate for fear dangerous precedents might be established. Our spiritual superiors, notably Cardinal Gibbons, the Archbishop of New York, His Grace of St. Paul and many others time and again have shown us the broad lines along which all may work without surrendering a single religious conviction.

For more than a quarter century it has been my honor and privilege in charity work to associate with men and women of all religious denominations, and I am proud to say that I can bear cheerful testimony to the fact that ever were they to be found absolutely fair and anxious to do the proper thing. Of course, there were to be found bigots, just as they are found among our own, but, happily, they were in the small minority for the American spirit of fair play has al-

ways predominated. As a consequence of my own personal experiences, I make bold to assert that it is the duty of every Catholic, priest and layman, to enter actively into every worthy welfare movement. They are numerous, it is true, yet they have been the means of arousing the public to a just appreciation of the needs of a class of dependents, handicapped and utterly unable to help themselves.

The child labor agitation has done much to improve the condition of the weak and defenceless child; the campaign waged for the prevention of tuberculosis, though yet in its infancy, is already demonstrating its usefulness in ridding the world of the scourge of the dread white plague; the movement to provide better housing conditions for the poor workingmen is rapidly spreading from city to city; the cause of the laboring man receives attention denied in the past, and so it is with many other good works.

Vincentians, let me implore you to be up and doing. Labor valiantly, for the honor of your manhood, your country, your society. Your Church demands it of you. Work for the betterment of your less-fortunate neighbor so that our friends of the other side, seeing the results of your beneficent labors, shall say, "See how these men have love one for the other."

Now, I would not have it understood that because I have been severe in my strictures, it follows as a necessary consequence that I brand all our charity efforts as inefficient. Far be it from me to make such an accusation. While we have our deficiencies, we are alive to the needs of the situation and I am immeasurably pleased at the splendid impetus given Catholic charitable work throughout the country. Catholic women are nobly seconding the efforts of their brothers. They are in the field to stay and their example will serve as a stimulus for us to reach out and redouble our energies. It has been my privilege to visit numerous sections of this country, and everywhere were Catholic women to be found earnestly at work and accomplishing wonders in the service of God's church and God's poor. In the course of a recent visit to Washington, I had occasion to call upon a woman who, to my mind, should prove to be a God-given inspiration to us all. A cripple for years and confined to her bed, yet from that sick room have gone forth such charitable inspiration, intelligent direction and evidences of apostolic zeal, that have resulted in the establishment and spread of one of our greatest Catholic charities. The sight of that poor crippled woman, heroic in her sufferings, planning from her sick bed to minister to the comforts

of the suffering and afflicted poor, is an incentive for us blessed by Providence with good health, to labor zealously in His cause.

Before closing, on behalf of every officer and member of the Society of St. Vincent de Paul, I would wish to express our deep appreciation of the splendid support and encouragement received from our spiritual directors. When I sometimes hear of the relations existing between priest and laymen in so-called Catholic countries, my heart swells with pride in the contemplation of the conditions maintaining in our own land. Here, priest and layman work together in close union and accord, for we are proud of our priesthood. They are bone of our bone, our own flesh and blood. May God grant that each year this union may become strengthened and more intimate, so that we may have the full support and co-operation of our clergy. Cement this union, work daily for its complete consummation, for upon it is based the realization of all our hope for the future of the society.

Finally, as a last word of appeal, let me quote from one of the papers presented at the St. Louis National Conference some seven years ago: "Gentlemen, you know your society and its infinite value; you know the crying needs of your co-religionists who are rapidly being multiplied

and colonized into new dioceses and parishes all over your land by energetic bishops and priests of your Church, and, being practical and well-trained business or professional men, you know how large enterprises are fostered and developed in this opening decade of the twentieth century; therefore, upon you rests the responsibility of doing as others do, of acting up to the requirements of your day and leaving on your page of history a record that will be worthy of your immortal founders, or failing to discharge your sacred obligations, go down to posterity stigmatized as incompetents."

This Boston National Conference opens up a new chapter in the history of the society. The first entry has been made; what follows will be a history of your deeds or misdeeds. Fellow Vincentians: Pray that when some years hence our successors, in perusing the history of our undertakings, the results therein described will be such that they shall be permitted to say: "They have fought the good fight in the name of the Lord."

A Century of Catholic Charity in New York

(*From the diocesan centenary issue of the Catholic News, April 1, 1908.*)

When the gentlemen connected with the *Catholic News* requested me to write something on the subject of Catholic charities, I was loath at first to accept because I felt that, with so little time at my disposal, I scarcely could do justice to the topic. The cause of charity, however, owes so much to the editors of the *Catholic News* that, on second thought, I became convinced it would ill become me to refuse to add my mite to the store of information and experience which will be brought out by the great Centennial celebration.

To others will be left the task of building up statistics, of showing the grand work that has been accomplished; mine will be the pleasant duty of calling to the attention of the Catholics of this great Archdiocese the magnificent work of which cold figures never can take account.

My own experience goes back only to 1870, but there are those living to-day who have been in the "thick of the fight," who have fought for

Catholic interests and for the grand old Faith in the days when Knownothingism was rampant, and when it required courage and sacrifice of personal interests to proclaim publicly their loyalty and adhesion to the Catholic Church. It is of them I would write and, in this article, I would strive to tell the story of these noble men and women who stood for everything that was unselfish and Catholic and whom the world has never known for their names never appeared in the public prints. Yet they made history for the Church, accomplishing work it was thought impossible to perform. They "builded better than they knew," making possible the magnificent record which will be given to the world during the great celebration.

No names will be mentioned, or at least no attempt will be made to exploit the work of any one man, but when I look back over the past thirty-eight years and realize that some of the men are yet alive who were veterans when I made entrance into the work, a feeling of reverence and admiration for those warriors in the cause of charity comes over me. I was but a boy in those days and looked up with love and admiration to them. They were an inspiration to us young fellows in those times and the few who yet remain seem to be blessed with the spirit of

perpetual youth and still live not only to guide and inspire us but to do their share of the work.

At all times the great difficulty, in gathering information regarding anything connected with Catholic charities, has been the absence of figures and details. This is due in a large measure to the spirit of humility existing among our religious, male and female, the feeling of not allowing the "right hand know what the left hand has done." There scarcely is one who does not respect this feeling, and certainly none will question the motive. To-day, however, the world demands an account of our stewardship and it seems that no longer must we keep our light under cover, but let the world know something of that which the Catholic Church has done and is doing for the cause of charity.

The history of the Church in the early days of the century, gives very meagre accounts of what was accomplished. However, we find on record one very interesting letter bearing upon our subject. It is from Father Kohlman, S. J., dated March 21, 1809, and reading as follows:

Archbishop Carroll, with the agreement of our worthy Superior, sent me to New York to attend the congregation of St. Peter's, until the arrival of our Right Rev. Bishop Richard Luke Concannon, lately consecrated at Rome. This parish comprises 16,000

Catholics so neglected in every respect that it goes beyond all conception.

Father Kohlman was a man of extraordinary apostolic zeal and at once he set to work to remedy these conditions. The result of his labors is thus described :

The Communion rail filled, though deserted before, general confessions every day (for the majority of this immense parish are natives of Ireland, many of whom have not seen the face of a priest since their arrival in this country), three sermons in French, English and German every Sunday instead of the single one in English, three Catechism classes instead of one, Protestants instructed every day and received into the Church, sick persons attended to with cheerfulness at first call, . . . applications made at all houses to raise a subscription for *the relief of the poor by which means three thousand dollars have been collected to be paid constantly each year.*

Please excuse this lengthy quotation, I merely wish to show from it that, even from the outset, the poor and neglected were looked after.

The *Catholic News*, for some time past, has been giving so much of local Catholic history, including the work of charity accomplished in the early days of the Church, that anything I might write would be news no longer to the readers of that popular weekly.

One word about the Roman Catholic Orphan Asylum which, under the name of the Roman Catholic Benevolent Society, received its Charter in 1817. This institution, the earliest in the development for the care of the dependent children, has been ever close to the hearts of all Catholics in this Archdiocese. Despite the temptations held out by a generous municipality, the Orphan Asylum has been supported solely by the contributions of the faithful. Its work always has been watched with deep interest and its results have been a source of pride to our Catholic community.

As stated in the beginning, this article is not a statistical report of work accomplished, neither is it an account of large holdings by institutions, or a compilation of public records, but rather a simple statement of quiet, unobtrusive work. In times like the present, when people are going fairly mad over non-sectarianism in charities, it is well for us to go back to first principles and to realize that, for the last century, the religious motive, the religious influence was the underlying factor in all the work accomplished under Catholic auspices. While the motive is strictly religious, the world need not be told that in the dispensing of charity whether in our hospitals, our asylums, or in the homes of the poor, it is abso-

lutely and truly non-sectarian. Want, in whatever guise, is relieved, the only recommendation needed being that the individual is in need.

There will be no attempt in this article to tell the story of sacrifices made, of magnificent work accomplished by our religious orders. They need no encomium for they have set the pace for the world, and all unite in words of admiration and praise for them. It is necessary only to say that, without their work, without their self-denial and devotion to the cause of charity, ours would have been an entirely different history.

Running along the years we find that in 1829 was formed the "Union Emigrant Society" the stated purpose of which is found in the following preamble: "In order the more efficaciously to make the constant influx of strangers from Europe into the United States and more particularly into this City, advantageous to the immigrants themselves by affording them useful information, whereby they may be speedily directed to those situations where they may find permanent employment for themselves and families, and at the same time relieve the City from the burden of their maintenance." Was not this real charity? To help the poor to help themselves! This was the beginning of what to-day is the Irish Emigrant Society. This was the seed which, under

the inspiration and leadership of that great Lion of the Fold of Juda, Archbishop Hughes, later became the Emigrant Bank of to-day. Call it benevolence, charity or justice, it developed thrift and temperance among the Irish people, and performed a work second to none in the history of those days.

The history of the Irish Emigrant Society is a grand one indeed. The families assisted temporarily, the situations obtained, the discouraged and despairing people put on their feet, would make a record of which any charitable society of to-day might well be proud. To that great citizen, that great Churchman, Archbishop Hughes, must be given the meed of praise and credit for the wonderful success of his efforts in this direction.

Passing along the years we come to the period when the Society of St. Vincent de Paul was established in this country. The first New York Conference was affiliated to Paris in 1846. It was the Conference of St. Patrick (the old Cathedral parish) and with its formation came a new field for Catholic zeal and charity. Up to that period the clergy and the religious had been doing the lion's share of the work. This new movement brought the laymen into line. How quickly they responded to the task ahead of them,

the history of the Society of St. Vincent de Paul will tell.

The great tide of immigration, especially from Ireland, which came to these shores, the sad conditions of those who found themselves friendless and penniless and the inducements held out to them by proselytizing agencies, were sources of deep sorrow and anxiety to the Catholic citizens of this diocese. While the giving of material relief to the poor was an important factor in the organization of the Conferences of the Society of St. Vincent de Paul, the great incentive was to save the children to the Faith.

It is almost impossible for us to realize to-day the conditions then existing. An organization which since has changed for the better, was sending thousands of our children to the West and other sections of the country, placing them where they would be brought up in a faith alien to their own and using every means to snatch these children from their homes. The story of those days is indeed a sad one. Children were kidnapped, parents were bought off to consent to their little ones being sent away from them forever; men and women who had resisted every temptation, who had braved famine and pestilence in their native land and had come to this country to start life anew, with the Catholic faith their only pos-

session, found the conditions here even more intolerable than at home.

The history of those times, dark though it be, is, however, one in which we may take pride. Priest and layman vied with each other in hastening to the rescue, in assisting those poor strangers to become self-dependent and self-sustaining. Through the efforts of those men we find organizations like the Catholic Protectory and the Mission of the Immaculate Virgin established. Through their efforts likewise the Little Sisters of the Poor were introduced into this country.

In those days Randall's Island was the headquarters for the poor children of the city. Up to 1867, and shortly thereafter, this institution was under State control and governed by a Board of Charities and Corrections, the members of which were appointed by the Governor of the State. A committee of St. Vincent de Paul men visited the Island regularly every Sunday and organized catechism classes for the Catholic children. After hearing Mass, which was always said at 8 A.M., the children were obliged to attend Protestant services. The names of such children as were not looked after by their relatives, were sent to the Children's Aid Society and each week from seventy-five to one or two hundred were

taken from the Island to be shipped West. The committee of the St. Vincent de Paul Society would find each Sunday the names of all who were to be sent away the following week; each member would take his share of the names and visit relatives or friends, striving to induce them to claim as many as possible, thus saving them from the loss of Faith which followed the transportation of all who went West. The Protectory was taxed to its full capacity in caring for these poor little unfortunates.

Many are the sad experiences of those who took part in the work in those days. One of the old guard who, for more than forty years, has been engaged in the work, tells of the experience of one Sunday, when the devoted men who paid their weekly visit to the Island found one hundred and twenty-four children slated to leave for the West. Then there were no trolleys or subways to facilitate travel, but despite all this they tramped and searched all day and night through the city, and with the result that one hundred and fourteen children were rescued and sent to the Protectory.

The leader in those days was a Mr. O'Hanlon, a hero if ever there was one. Dead for many years, the world never knew him, but those who were associated with him can never forget his

devotedness, his unselfishness and his ever cheerful disposition. Another pioneer of venerated memory was Peter Dolan, whose greatest pleasure was to take wagon-loads of children from Randall's Island to the Protectory or other Catholic institutions. I remember, on one occasion, he brought a truck load of children to Warren Street where the saintly Father Drumgoole had his Newsboys' Home. Father Drumgoole had scant accommodations but he took the boys, and thereafter, in addition to caring for the newsboys, the Mission undertook the care of destitute children.

There were giants in those days and it is no wonder that Catholic charities made such splendid progress, for surely success must reward such sacrifices and such untiring labor as were expended by those noble men. With our innumerable institutions caring for every form of human suffering, our day nurseries, boys' clubs, and asylums of every description directed and looked after most carefully, the second century of the history of the diocese opens under most favorable auspices.

It is not so many years ago, that the Jesuit Fathers and the devoted Sisters were alone to be found visiting our jails and hospitals. Our non-Catholic friends had the monopoly of the field.

I will never forget the first Sunday a Catholic priest was allowed to enter the House of Refuge. After years of hard fighting the Freedom of Worship Bill was passed by the Legislature. The venerable Father Gaffney, S. J., stood at the door waiting for the pleasure of the Superintendent to open it. He was accorded a very frigid reception and yet, within twelve months, that same Superintendent led the choir, while his wife presided at the organ during Mass. Not only that, but one of the Board of Managers who had been bitterly opposed to the entrance of the priest was found Sunday after Sunday teaching the Catholic boys the Catechism.

These recollections may seem out of place but they are so closely identified with the charitable work of priests and laymen that it is almost impossible to separate them and, after all, they were incidents in the general scheme. It would be impossible to go into the particulars of every form of charitable endeavor. To one whose memory carries him back to the early seventies, who has had the privilege of meeting so many of the past generation before they were called to their reward, and who has seen the magnificent results of their heroic work, there can be nothing but consolation and exultation in the thought of what has been accomplished and of what the

future promises, if we are but true to the inspirations which such zeal must assuredly arouse within us. No longer have we the opposition and obstacles to overcome which our predecessors had.

There are two great factors which go to help wonderfully in the success of our efforts in the field of charity. About twenty-five years ago some earnest men, deploring the religious bigotry and opposition, which prevented good people coming together, and appreciating how detrimental such a spirit was to the proper progress of charitable work, formed an association known to-day as the Charity Organization Society. At first its advances were met rather coldly by Catholic people, but knowledge of the high character of the men at the head of the organization forced us to study its rules and to investigate its policy. To-day, the Catholic people form a large part of the organization and have been convinced that the spirit of co-operation, of good feeling and of toleration, existing among charitable societies of all denominations owes its inception and development to the broad-minded men who originated the idea of the Charity Organization Society. To-day in place of a division of opinion or of action on any important question of common interests, a united front is presented and a moral force exerted which cannot be overcome.

Another great factor in the success of future efforts lies in the fact that we are living under a generous municipal government. No city in the world gives so generously as does the City of New York. Every form of distress or want receives substantial aid. This relieves private charities from a great responsibility but it should not paralyze our efforts. On the contrary it gives us the opportunity to devote our time and our means to crying needs which appeal to us and which will ever exist no matter how much we labor.

What does the opening of this twentieth century reveal to us? In this great Archdiocese there has been a general awakening among the laity for the past five or six years. Conditions to-day remind one of the early part of the seventeenth century when St. Vincent de Paul aroused the people of France and Europe to the highest standard of activity in the work of looking after God's poor. Europe presented one vast workshop in which men and women were inspired by a spirit of friendly rivalry.

In traveling through this country, it looks as though in this twentieth century the same awakening was taking place and there is no question but that it is going on right here. No longer have we to complain of a scarcity of Catholic visi-

tors to our public institutions. Women are to be found everywhere, ministering to some need among the prisoners or the unfortunate. They may be found at the bed of the sick, at the cell of the prisoner, in the courts looking after the abandoned child, or the transgressor, encouraging those on probation or parole, going to the homes of the weary and heartbroken, doing what only women can do, ministering by kindly words and gentle touch to the suffering and making one proud to be numbered in the ranks which contain such examples of devotion and self-sacrifice. The Kindergartens, the Day Nurseries, the Fresh-Air Homes, Summer Outings and Convalescent Homes, give proof of this awakening and prove that Catholic men and women are taking a deep interest in all things relating to the every day conditions of those about them. One looks forward with great expectation to the future because this feeling is bound to increase day by day.

The great danger of the present day, however, is that philanthropy is drifting away from religion. The new century places a grave duty upon Catholics. With us, charity is a part of our religion. Without religion the condition of the poor would become intolerable. Already we hear the distant thunder, the forerunner of the storm. Well-meaning men and women are to-day sow-

ing the seed of bitterness and discontent in the hearts of the poor. Without faith in God, the poor would never be content with their lot. They have sown the wind and it is our duty to prevent the reaping of the whirlwind. If we do our work well and help the poor to help themselves, both morally and materially, we will be doing much to solve the great problem confronting us.

With all the great institutions and associations in which we take such pride, there are still more worlds to conquer. It always will be so. I have felt that this Centennial ought to be made memorable by some new achievement in the field of charity. It needs but the will to do this because, as the late Archbishop Corrigan once said "what should be done, can be done."

Out of many ideas, two most forcibly appeal to me. With all our institutions, there is not an institution for the cripple, the physically defective. How often have we been obliged to send unfortunates of this type to other institutions. This is no reflection on the good people who have taken up the work, but think of the poor child, handicapped not only with poverty, but with an ailment for which no relief is promised in the future. What a consolation to have the gentle care of the Sisters, to be surrounded with a religious atmosphere which makes the burden so much easier to

bear! Some two years ago steps were taken to open such an institution. Let us hope that this year will see the idea realized.

Boys' Clubs is the second great need. Not for the boy who has a fairly good home but for the poor lad who has only a corner in which to sleep and must keep out of the way until sleeping time arrives. We have a few such clubs but many more are needed. Why not form an organization to take up this work? As to the need of it, just go to any of the clubs under non-Catholic auspices and, in many of them, you will find that Catholic boys form the great majority. If others can do the work, surely we should not fear failure. This same need applies to girls. If we wish to stop the great leakages which we so much deplore in the history of the century, here is one means of getting at the root of the evil.

This is a work which requires intelligence, perseverance and untiring effort. It is a work which is essentially one in which the laity can take an important part. It opens up immense possibilities, and cannot fail of success if the devoted Catholic men and women, who are doing already so much, will lend their aid in the cause. If we wish to hold our boys and girls we must make religion attractive and must show, by the interest we take in their welfare,

that we are not afraid to make some sacrifices to improve their condition.

In conclusion it will not be out of place to state that in the head of this great Archdiocese we have one who, for almost twenty-five years, has kept in closest touch with every progress made in the field of charity. In fact he, more than any other living man, has been the inspiration and adviser of those who have done hard work in this field. What greater happiness could we give our Archbishop than by inaugurating at this time a work of the character I have described. The time is ripe for it and our Heavenly Father, who has blessed our labors in the past, will most certainly bless and prosper our efforts in the future.

Ozanam and his Society

(Address delivered before the Faculty and Students of Saint Joseph's Seminary, Dunwoodie, N. Y., on the evening of April 7, 1899.)

REV. FATHERS AND GENTLEMEN :

When first invited to address you, I was strongly tempted to decline. I hesitated for many reasons, but, upon second thought I gladly accepted your invitation, knowing that my listeners were earnest men, having at heart the best interests of the Church, and anxious to make her future a glorious one in American history.

This hesitancy does not make me appreciate any the less the privilege of addressing those who are to be the future shepherds of the flock, and I hope that what I say this evening will create a desire within you to learn more of the great Society of St. Vincent de Paul, so that, when you go forth upon your grand mission, each one of you will become an earnest advocate of its advancement, wherever his duty will call him.

I doubt if there ever was a time in the history of the Church in this country when it was more

incumbent on us, as Catholics, to stand together, work together and use every talent and every advantage given us by our Creator in order that we may take no step backward in the wonderful progress, which has so far marked our pathway. In this great battle, every force will be needed, every energy required, every man will have his work.

There is a spirit of unrest abroad. Discontent is increasing. The lines between the classes are becoming more marked, and, if nothing is done to check this growing evil, the result will be most disastrous to the future of this country. It is not a battle of sect against sect which is to be waged, but of order against anarchy, of religion against infidelity.

The Catholic Church will be the one to whom the country must look for protection against these ills. She alone has the power to control these contending forces. She alone by her God-given right can subdue the spirit of pride, of rebellion, of envy, and mould the people into one God-fearing, contented people. Let us not deceive ourselves with the thought that we are unscathed in this struggle.

No priest need be told that material prosperity is dangerous to the growth of the Church. No student of Catholic history, no close observer of

passing events can fail to note the fact that the Church is suffering from "leakages".

This loss is noticeable in the two extremes—the wealthy and the very poor. The craze for social life, the intermarriage with those of other sects, and the spirit of worldliness pervading what is called "society" soon poison the springs of religion, and draw away from the Church many whose means and opportunities could be of such great service in advancing her interests. On the other hand, humanitarianism or philanthropy, or whatever you please to term it, is rampant. This modern product seeks to benefit the poor by devising means to abolish poverty. It makes destitution a crime, a disgrace, and, while pointing out all the evils of poverty, it engenders discontent and bitterness in the hearts of the poor, because it leaves out of the question the only factor that can make the poor man contented with his lot—the hope of a hereafter, the existence of God.

Far be it from my mind to belittle the great work being done by so many noble men and women of all denominations, who are working intelligently and earnestly to better the condition of their fellowmen. Frequently it makes me blush to find them taking up the work neglected by us. They are working with us, and, strange

as it may appear, often appreciate and admire the Society of St. Vincent de Paul much more than many of our Catholic people.

I have often thought that if the Catholic laymen were more familiar with the workings of our society, it would be the means of increasing our sphere of usefulness, and that, possibly, while it is commendable to retain that spirit of humility and retirement, which is so necessary to the permanency of our work, there are times when it is well, in the interests of charity, to make known the purposes and works of our society, in order that others may be privileged to partake of the spiritual and temporal advantages which it offers.

Again, I maintain that the clergy are absolutely necessary to secure the advancement of this great work; and, if the Church is to advance, the closer the union between the priest and the layman, the more glorious will be its future, and one of the most effective agencies to carry out this object is the Society of St. Vincent de Paul.

The Society of St. Vincent de Paul, dear friends, first saw its existence in the backroom of a dingy newspaper office in the City of Paris, in the month of May, 1833.

There was gathered one evening a small band of young men, with M. Bailly, an elderly man,

and the editor of the *Tribune Catholique*. These young men were students, but, unlike the majority of their class in Paris, they were devout Catholics, filled with a deep love for their Faith, and indignant at the many attacks made upon it by their comrades.

The soul of the gathering was Frederic Ozanam (then but 18 years of age), a law student of brilliant talents, which were only equalled by his intense devotion to his Church. These young men had frequently defended Christianity before their infidel companions, and Ozanam, by his eloquence and learning, had compelled even his professors to be more careful in their attacks on teachings which had such brave and able advocates.

Living at that time when to be practical in religion was looked upon as a sign of weakness, it required great moral courage to openly live up to the teachings of the Catholic religion. But, they felt that something more than the profession and practice of their religion was necessary to silence their adversaries. They were told that Christianity was dead, a thing of the past, its mission ended. The infidel student cried: "Show us your works and we will believe you have some reason for your faith."

It was to refute this charge, to prove that the

Church was still a live, active force, that this meeting was held, and the first Conference of the Society of St. Vincent de Paul was started. Frederic Ozanam and his followers, inspired with the one all absorbing idea of proving the faith that was in them by their charity to God's poor, never realized that from that small room would go forth a message to Catholic laymen the world over, a call to be up and doing, a forcible reminder that they were neglecting the opportunities placed in their way for advancing the interests of Catholicity. To-day we are amazed at the courage and faith of those men in overcoming such apparently insurmountable obstacles, and placing the society, in a few years, on such a permanent and prosperous basis. To-day, advanced students in philanthropy hail as new discoveries, ideas which were the very foundation work of the Society of St. Vincent de Paul.

M. Bailly, in a few words, gives the best mode of dealing with the poor. He says: "If you intend the work to be really efficacious, if you are in earnest about serving the poor as well as yourselves, you must not let it be a mere doling out of alms, bringing each your pittance of money or food; you must make it a medium of moral assistance, you must give them the alms of good advice."

And, to those who consider the giving of relief degrading, we would point to the eloquent words of Ozanam: "Help is humiliating when it appeals to men from below, taking heed of their material wants only, paying attention but to those of the flesh, to the cry of hunger and cold, to what excites pity, to what one succors even in the beast. It humiliates when there is no reciprocity, when you give the poor man nothing but bread or clothes or a bundle of straw; what, in fact, there is no likelihood of his ever giving you in return. But it honors, when it appeals to him from above, when it occupies itself with his soul, with his religious, moral and political education, with all that emancipates him from his passions and from a portion of his wants, with those things that make him free and make him great. Help honors when, to the bread that nourishes, it adds the visit that consoles, the advice that enlightens, the friendly shake of the hand that lifts up the sinking courage; when it treats the poor man with respect, not only as an equal but a superior, since he is suffering, what we, perhaps, are incapable of suffering, since he is the messenger of God to us, sent to prove our justice and our charity, and to save us by our works. Help, then, becomes honorable, because it may become mutual, because every man who gives a kind word, a

good advice, a consolation to-day may, to-morrow, stand himself in need of a kind word, advice and consolation; because the hand that you clasp, clasps yours in return, because that indigent family you love, loves you in return, and will have largely acquitted themselves toward you when the old men, the mothers and the little children shall have prayed for you.

“Do you suppose you pay the priest to whom the State gives a hundred crowns a year to be the father, the schoolmaster, the comforter of the poor village lost in the mountain, or the soldier to whom it pays a paltry five sous a day to die under the flag?

“Why, the soldier gives the alms of his blood to his country, and the priest of his words, his thoughts, his heart! Don’t tell me, then, that I humiliate the poor man when I treat him as I treat the priest who blesses and the soldier who dies for me! Alms are the retribution of services that have no salary. And let no one say that in treating poverty as a priesthood, we aim at perpetuating it. The same authority that tells us we shall always have the poor with us, is also the authority that tells us to do all we can that there may cease to be any. . . . When you dread so much to lay an obligation on him who accepts your alms, I fear it is because you have

never experienced the obligation it confers on him who gives."

I hope you will pardon this long quotation, but the language is so truly Christian, so full of charity that it is refreshing to compare it with the pagan spirit which permeates so much of modern philanthropy.

Is it any wonder, then, that with such a man at the helm, we find eighteen years after the first meeting, 2,000 members in Paris, caring for 5,000 families, while in other parts of France were also 500 conferences, not to speak of those being formed in Belgium, Spain, England, and America?

The last census taken, something more than a year ago, placed the estimated number of conferences, in all parts of the world, at 5,500, with about 100,000 members. To-day, the Vincen-tian will find comrades in almost every land. The soldier disciple of Ozanam who went to Cuba, found fellow members carrying on the good work there. In Mexico the society flourishes, in Hong Kong, in Egypt, New South Wales, or Africa, in South America, or Australia will be found conferences living under the same rules and reporting to the same head in Paris, as do the conferences of the United States, or France, or Ireland. In Canada, Belgium, France, and, in fact, all

parts of the world, are to be found working-boys' homes, night schools, offices for medical or legal advice, in short every conceivable form of charitable work, fostered, inaugurated, and supported by the Conferences of St. Vincent de Paul.

Nor need we fear comparisons with our work in this country. In the United States, where the priests and people have so many calls upon them, there has been found time to organize and build up the society, and the report of last year shows, at present, about 9,500 active members. In this country, as in all the other parts of the world, where the society exists, it does not confine itself to visiting the poor at their homes. In New Orleans they have established a Working-Boys' Home, as they have also done in Brooklyn. Washington has a Home for the temporary care of unemployed men, while in Boston, Providence and Springfield, and all through the Eastern States, thousands of dollars are paid, annually, for the boarding of children in families, who otherwise would be certainly lost to the Church.

Regarding our own great Archdiocese, I think it is safe to assert, that in no part of the United States has the society a better record; and, if I appear to be rather certain in its praise to-night, it is because I believe it is well for Catholics, and especially Catholic priests, to realize the almost

unlimited possibilities of such an organization, when it has the active support and encouragement of the Catholic people. Perhaps because of that great cardinal principle of the society, which forbids publicity of our works, even the members do not realize the splendid record of the last half century. Yet, encouraging as it is, I must confess that the Vincentian, who comes in contact with the needs of the hour, must feel sad when he reflects on all the work left undone, because of the paucity of the laborers in the field.

The first conference organized in New York City was that of St. Patrick. In the year 1848, it was affiliated to the Society in Paris. In 1856, the conferences of the city were organized into a Particular Council. Scarcely had this council commenced its work, when the members, realizing the great loss to the Church from children picked up by the Children's Aid Society, and placed in non-Catholic homes, appealed to the ecclesiastical authorities for permission to establish a "House of Protection for Destitute Catholic Children." Mr. Jamme, for many years the zealous secretary of the Superior Council, writes on the subject:

"The time did not seem to have arrived for carrying out this project, and for five years more, our children were, more or less, at the mercy of

the proselytizing societies. It was not until 1863, when the evil having become intolerable, that the president and vice-president of the council were successful, and the active co-operation of his Grace, the Archbishop, culminated in the establishment of the House of Protection in Eighty-sixth Street, which grew to the Catholic Protector of the present day at Westchester."

About the time the council was formed, (1858), the traffic among the Catholic children sent to Randall's Island was carried to the greatest extreme. They were sent West and East, North and South, and placed, invariably, in Protestant homes.

A priest was allowed on the Island. He was just tolerated, and enjoyed no privileges. The children were compelled to attend the Protestant services, after having finished their catechism classes. A committee of members of the society was formed, which visited Randall's Island every Sunday, taught the children, formed the choir, and did everything possible to assist and encourage the good priest. Through the persistent work of this committee, backed by the influence of the council, the priest was allowed to celebrate Mass, to visit the Island at his pleasure, and, finally, was retained as chaplain.

Through the good offices of Hon. John T.

Hoffman, Governor of New York at the time, the outrage of forcing Catholic children to attend Protestant services was forbidden and, from that time on, there was easy work for the committee. Some of those who worked on that committee are alive to-day, and the old Nativity Conference always furnished the men who led in this field of labor. The little boat made its trip every Sunday despite cold or storm, bearing its living freight of ardent young Vincentians, each eager to do his share of the labor, all full of the spirit which distinguished the little band which started out in France.

It may also be stated here that the first to notice the sad condition of the aged destitute poor, and to suggest a remedy were the members of the society, who waited on that great friend of the conferences, Archbishop Hughes, and begged him to introduce the Little Sisters of the Poor into his diocese. So strongly was he impressed with the appeal that, in a short time, the request was cheerfully granted and, to-day, we have the magnificent homes, which they have built, to prove the wisdom of the suggestion.

In looking over Mr. Jamme's sketch of the society, we find this very interesting paragraph:

"In the year 1869, the Conference of New York noticed the good results obtained by the

Children's Aid Society, in its endeavors to provide for a class of children well known to all of us, the newsboys and bootblacks, whose moral training needs to be looked after to prevent them from going to ruin totally. Besides, in this class our Catholic children predominate. The Particular Council, after carefully considering the matter, appointed a committee to gather reliable data, upon which it would decide, if it were practicable, for the conferences of New York to undertake the establishment of one or more lodging houses for boys, in which could be accommodated newsboys, bootblacks, and poor errand boys, who should be removed from the bad influences of depraved parents. The result was the establishment, in the summer of 1870, of the St. Vincent de Paul Lodging House on Warren Street. After having been in successful operation for a couple of years, demonstrating fully its possibility for good, and after consultation with its spiritual advisers, this, like most of the works of the Society, was turned over to the management of a most zealous priest, and the St. Vincent de Paul Lodging House has since grown to be the Mission of the Immaculate Virgin, so ably managed by that indefatigable priest, Rev. Father Drumgoole, fully justifying the action of the Society."

Perhaps this last is the offspring of the society, which has wormed itself most completely into the hearts of its members and, whether under the saintly Father Drumgoole, or his whole-souled and zealous successor, the Rev. James J. Dougherty, LL.D., the gratitude of the child for the parent has been always manifest, and no request by the society has ever been refused, no child sent by a Vincentian has ever been turned away.

This recalls another work just organized, the necessity for which has been clearly enunciated in a pastoral by our Most Reverend Archbishop. I refer to the establishment of boys' clubs, under the direction of the Catholic Boys' Association.

In a city, dotted with clubs for boys, none were found under Catholic auspices. On the other hand, the membership of the various clubs was found to number a very large proportion of Catholic boys. Again, the members of the society came to the front, and, by the advice of our Right Reverend Director, and the encouragement of the Most Reverend Archbishop, the work has been begun. There are difficulties to be overcome. Constant effort and continual activity are required. But, perseverance and self-sacrifice, on the part of the zealous young men engaged in the work, will meet with success.

The work is so clearly connected with the Mission of the Immaculate Virgin and is, after all, on such similar lines, that we may be permitted to look forward to the day when clubs for Catholic boys will be found in all parts of the city, where religion will be made attractive to them, and the mental and physical requirements of the boys in the crowded tenement districts be carefully looked after, under the combined care of St. Joseph's Union, and the Society of St. Vincent de Paul.

I will not dwell on the work of the Island committees. You are familiar with it, and there has been more than one occasion when the loss of a member on our committee meant another added to the ranks of the seminarians.

In the report of the society in New York City, which will soon be issued, other fields will be discovered, but I think I have given enough to show that a well organized body of Vincentians must be a most potent factor in every advance to be made by the Church.

In all that has been said, no mention has been made of the work done among the poor in the parishes, and yet, in the City of New York, with about 1,100 members, 8,100 families were relieved, 48,000 visits made, and over \$60,000 expended during the year 1898.

If the pastors could realize what these thousands of visits represent, we would have a conference in every parish. As has been stated before, the bread given is but the means to the great end of winning those poor, neglected, sorrow-crushed victims of adversity or of dissipation back to lives of practical religion and self-dependence, for, sad to say, while we have a large number of pious poor, the great majority are careless in their religious practices, and owe their distress, in many cases, to this very cause.

Therefore, this number of visits means much in the history of the parishes; children baptized, parents reconciled to the Church and, above all, homes kept together. This is a most important work of the Society—the preservation of the home—and the Vincentian feels that every dollar expended in keeping a poor family together is money well placed.

Too often in a desire to dispose speedily of a family or through a sentiment of sympathy with a struggling parent, the home is broken up, and children sent to an institution, when a little expenditure of money, and encouraging, kindly visits, would keep the family together. The Society of St. Vincent de Paul believes that when the home is at all passable, for the sake of the parent as well as the child, the same should be preserved.

To-day, the question of Dependent Children and their treatment is one which is taxing the minds of thinking men of all shades of religious opinion, and it is very necessary that Catholics should take a very active part in this discussion, and reason, intelligently, as to the best means to be adopted for the development of the child.

To-day there is a closer relationship existing between the various religious denominations in charitable work, than ever there has been in the past. This cordial feeling has been brought about entirely through the Society of St. Vincent de Paul, and, it can be truthfully said, that many advantages have been derived from this change in the condition of affairs.

Our Holy Father has strongly urged Christian unity, and again the Society of St. Vincent de Paul, acting on the Sovereign Pontiff's instructions, has succeeded, through the spirit of charity, with which it is directed, in opening the eyes of non-Catholics to the many misconceptions with which their minds were filled, regarding our Church. It may be well to state that through the co-operation existing between the Society of St. Vincent de Paul and the other charitable organizations, many families have been brought back to the Faith, and a large number of children rescued from non-Catholic institutions.

Personally, I have the greatest respect for a very large number of our non-Catholic friends, with whom I am brought in close contact, through the work of the charitable societies. I find them fair-minded, earnest, and anxious to do what is right, and I would have more faith in their good will than in many who make it a point to stir up the embers of bigotry, and influence us against them, in order to carry out their selfish ends. But, let us suppose they are not sincere, that they are aiming at our destruction! Is it not equally important for us to ally ourselves with the organizations, that invite us to membership, in order that we may the better guard our interests?

But, this is a subject which is likely to stretch out my time, and is, perhaps, a slight digression. I suppose you think, my dear friends, that the Society of St. Vincent de Paul is taking unto itself an extraordinary amount of credit, for what good has been done, and leaving the clergy out in the cold. But, in speaking of the conferences, or of any work, where success has attended their labors, the members all recognize the great fact that the inspiration of a conference is its spiritual director.

The New York conferences have always been blessed with the earnest support of the beloved

head of the Archdiocese, and no better friend of the society exists than our venerated Archbishop. I am sure, also, that none of his people have a deeper love and respect for him than Vincentians. Possibly one of the best acts of kindness he has ever shown, and he has shown us many, was to give us our spiritual director, Right Reverend Bishop Farley.

With his encouragement, under his careful advice, there has been a great stride forward in the progress of the society, and never before have we had such a promise of a bright future. The young men are coming into the ranks; and the society is the place to develop the youth, and make him feel that, like Ozanam, he must work as well as pray.

It has been said that the society is not for the young. This is not true. I heard a priest, a most excellent man, say not long ago, that his idea of a conference was a body of men who met once a week to vote some old woman a pair of shoes, and work of that kind. He never realized the magnificent purpose of the society. And why? Because he had been an assistant in a parish where the conference had the dry rot, had degenerated into a body of debaters, and the pastor, in sheer desperation, felt called upon to disband it.

Is it not too bad that a few dark spots should dim the brightness of such an organization? There are many priests to-day who will bear testimony to the efficacy, the zeal, and the fervor of the conferences, generally. In the days of his struggles to form a parish, the right arm of the pastor has been his conference, and I am sure that no matter how hard the lot of a pastor, how poor his financial support, the organization of a conference, far from adding to his burden, will bring blessings on his parish and on his labors.

Oh! how sad it is to find a conference drifting away from its high ideal, and losing the true spirit of charity! How easy it would be for the pastor, in such a case, to reorganize a conference of the picked men of his parish, men who, by their intelligent and earnest work, would build up a monument to his devotion to God's poor!

No conference can be a success without the moral support of the spiritual director, and the best conferences to-day are those in which the spiritual director, by his tact and diplomacy, gathers around him a body of representative men, with one who has the respect and confidence of the pastor and members as the president. The very best way to obtain good men is through the confessional. The priest can easily form an idea of the material of the man, and advice and sug-

gestion there to a good man would be almost equivalent to a command.

Every man is not calculated to make a Vincen-tian. No drones are wanted in the ranks, and no man should be admitted whose mind is not broad enough, and his charity deep enough to look upon every poor man as deserving of his greatest care, regardless of race, color, or creed. This was the motto of St. Vincent de Paul. This is the motto of every true follower of Ozanam.

A Protestant friend said to me recently: "How is it you have so few rich in your society?" I answered: "the qualities that are necessary to make a man very rich will keep him out of the society, and the man who is not rich, when he enters, has precious little chance of acquiring riches, if he lives up to its ideal."

Of course, the same spirit exists to-day as was prevalent in Paris. Ozanam was called a fool because he sacrificed a splendid position to accept a much poorer one, simply that he might have a larger field in which to do God's work. That the work has been done largely by comparatively poor men, and much of it by very illiterate men, does not detract from its merit, but sheds additional lustre on a society that could make men sacrifice so much. All that is to be regretted is that of the young men who graduate

from our colleges so few enter the ranks of the society. Sociology is taught in many of the universities. Why can not our colleges give a course in Christian charity, in self-sacrifice?

In other societies, self-interest, mutual protection, or social attractions draw men into the ranks. None of these inducements are held out for the Vincentian, and yet, I will say that there is an attraction about the work which grows with years, and makes a man "grapple to it with hooks of steel."

I believe that the mission of the society is but begun. No other organization brings priests and people so lovingly, so closely together, and, in the great battle of the future, which is to be a bloodless one, Charity will be the most effective weapon, and the victories, which it will mark upon its shield, will be ones with which no bitterness will be mingled.

It was the great Dominican, Lacordaire, who said: "Ah! Ozanam is an Ancestor:" and it was the same great orator who stood bravely up for the conferences when they were in danger of suppression, and appealed to the Catholic heart of France in behalf of those young men "who had placed their chastity under the guardianship of Charity—the fairest of virtues under the fairest of guardianships."

“What blessings,” he exclaimed, “will not this knighthood of youth, purity and fraternity draw down upon France in behalf of the poor? Let the gratitude of the country prove at least the safeguard of its liberty.”

Thank God we have many Lacordaires in this country, whose voices will be raised in the behalf of the Society, and when God blesses you with the realization of your high ambition, let me ask you in the name of that great priest, St. Vincent de Paul, the Apostle of the Poor, to advocate the propagation of this Society of Charity among the youth of this country.

Helping Catholic Boys

(Contributed to the "*Ozanam Bulletin*," June, 1916.)

The boy of to-day is the young man of to-morrow. As is the boy of to-day, in his characteristics and makeup, so, likewise, quite-generally, will be the man of to-morrow—the future citizen of the community. As a necessary consequence, wherever such theory is recognized as an accepted fact, the absolute importance of training the youth of the land in the way in which they should grow, must unquestionably be conceded. Any movement which has for its object the right development and up-bringing of the boy or girl is not only to be commended, but should be generously and unreservedly encouraged.

Much is heard nowadays of the splendid results accomplished through the instrumentality of the "Big Brother" movement, and detailed are the accounts of the good which has been brought about by the establishment of the "Boy Scouts," in this country. Admittedly, both these organizations are steps in the right direction, and their

institution has been the means of aiding our boys to develop habits of good citizenship. Yet, I make bold to state, that neither organization has loftier aims or ambitions, neither has accomplished more real good, even though its sphere of influence has been restricted, than has our Ozanam Association. The public at large knows little of the Ozanam Association, because the members, though bending every effort to produce good citizenship, work unostentatiously among the less-fortunate brethren.

May God prosper all such works. To one who, for more than a generation, has been intensely interested in this particular line of benevolent activity, to one who has now reached an age when, to use the expression of the day, he might be classed as a "has been," it is a source of consolation, joy and inspiration to realize that the time has arrived when the wants of our boys and young men are recognized, and proper measures adopted to minister adequately to them.

The work of the Ozanam Association admits of the injection of no patronizing interests, for it has for its guidance the Divine inspiration and is built upon religious principles which underlie and energize all its actions. As a consequence, the work must be successful and must endure. That they are right principles must be conceded.

Where would this country be to-day if the belief in God and the influence of religion were to be disregarded?

The craze for non-sectarian influence is growing, and keeping pace with it is the irresponsible tendency to socialism. Necessarily, therefore, it behooves every Catholic (rather should I say it behooves every God-fearing man) to live faithfully up to his religious convictions, to interpose himself, his influence and his convictions against this tidal wave of unbelief, of bitterness and unrest, which threatens to overwhelm government and which eventually can only end in anarchy.

The Ozanam Association is a most important factor in the preservation of the glorious institutions of our country, and its organization has served to fill a long-felt want in our Catholic benevolent activities. The beauty of its work, its efficacy, its importance and the successful culmination of its efforts must ever be attributed to the fact that the motives actuating the members are entirely unselfish and solely influenced by the true principle—love of the boy for God's sake.

I confess, that at times I have lost patience with people who at once rise to arms at the slightest provocation and attribute to bigotry and to proselytism, certain movements which, apparently, are aimed against the Church. Let us always

recollect that "God helps those who help themselves"; hence, we must expect no sympathy if we stand idly by with folded arms, weakly indifferent to all that goes on about us, allowing others to take our boys from us and providing them with that which it is the bounden duty of Catholics to furnish. Let us take care of our Catholic boys; let us provide them with that for which they naturally crave, and they will not be found going elsewhere and eventually drifting away from the faith of their forefathers. That many of our young men in the past have fallen away from the faith through influences which might quite readily have been counteracted, is unquestionably most mortifying and heartrending. It will not suffice, however, for us to simply grieve over the past. If we are to effect any change we must, aided by the experience of the past, make such provisions for the future that history will not repeat itself.

Herein lies a magnificent opportunity for our Catholic young men of means and education. O! the enthusiasm of youth. I venture to say that there exists no better field for the exercise of your best endeavors, no greater opportunity is afforded for laboring for the interests of Holy Mother the Church than that which will be found in the work of the Ozanam Association. The unselfish, virile,

strenuous work of our Catholic young men must bring forth results, grand and far-reaching in their influence, for the future of Holy Mother Church.

In the rush and struggle of life, the ambition to accumulate wealth or to acquire fame, we of the older generation unconsciously, perhaps, have lost sight of our duty to our fellow-man. The younger generation, by their zeal, self-sacrifice, love and devotion to their fellows, have put the blush of shame upon our cheeks. To those who have reached the period of life when arduous physical effort is practically impossible, I would say: "Give from your store of savings and help, by financial contributions, those of your younger fellowmen, who are interested in making manly men and saving citizens to the community." To the younger generation I would appeal in a different strain. Those of you who have been blessed with health and intelligence, give freely of your time.

Members of the Ozanam Association, you have a glorious mission in life! You have in your work great possibilities for taking from the hearts of the poor that bitterness and disregard of law and order which, unhappily, is stalking abroad to-day. Do not stand still! Advance! We hear much to-day about standing "pat," but

the man or cause not advancing, retrogrades. Let us look forward to the organization of more clubs for our boys. Increase your membership. Surely the alumni of our many Catholic colleges and universities should supply ample material for recruits to the cause of the Ozanam Association. If they do not, then these centers of education had better change their curriculum. If religion does not teach and make men practice self-sacrifice, if our educational institutions do not inculcate this spirit in the hearts and minds of their students, then the sooner they retire from business, the better for the cause of religion.

The Ozanam Association has a magnificent future before it. To each and every member of this Association do I say, in conclusion: "Act well your part, there all the honor lies."

Besides the foregoing Mr. Mulry also delivered, among others, the following notable addresses:

"The Home or the Institution"—National Conference of Charities, New York, 1898.

"The Care of Destitute and Neglected Children"—National Conference of Charities, Cincinnati, 1899.

"Co-operation and Religion in Charity"—Johns Hopkins, 1900.

“Catholic Conception of Charity”—New York, Monday Club, 1902.

“Private Relief Societies and Needy Families”—National Conference of Charities, Atlanta, 1903.

“Social Betterment”—State Conference, New York, 1905.

“The Charity that Uplifts”—National Conference, Richmond, 1908.

“The Public and Private Charities of the State of New York”—Connecticut State Conference, 1910.

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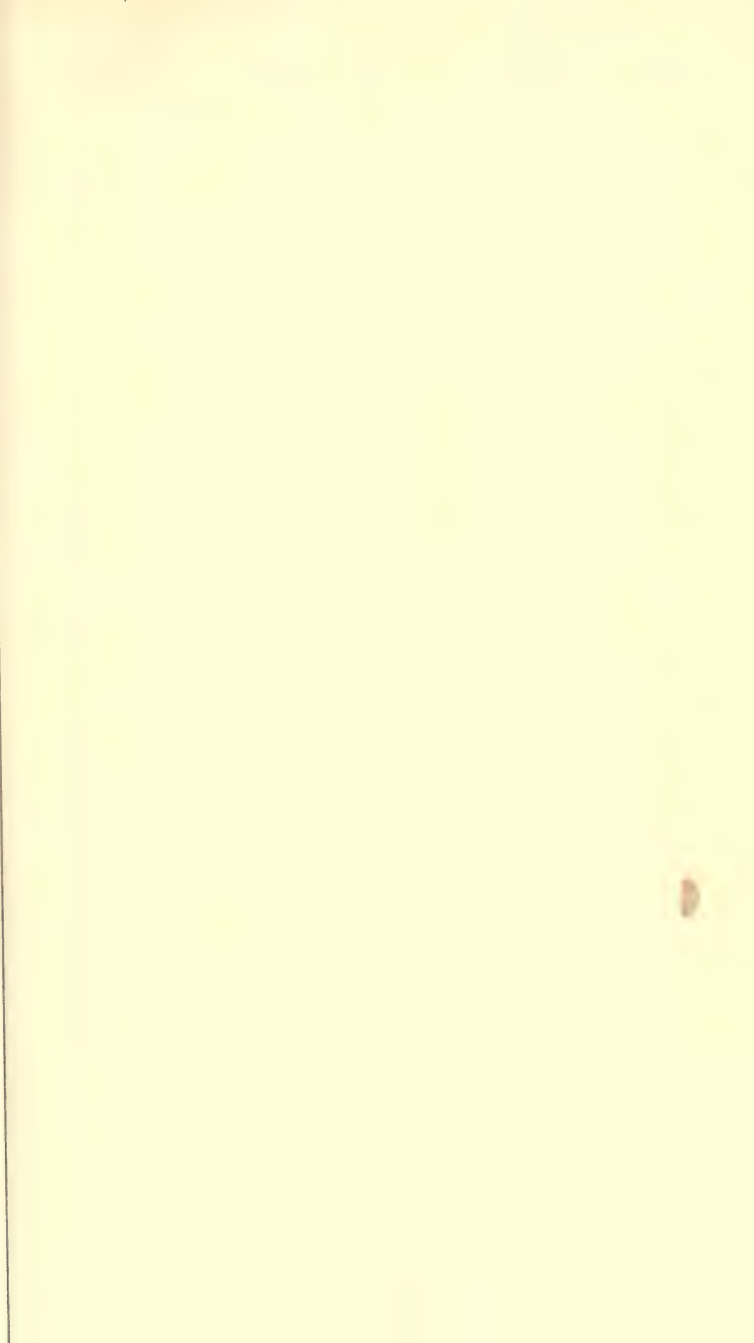
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